

THE JAPAN CHRISTIAN QUARTERLY

Vol. III. No. 2



APRIL 1928

NEW METHODS IN CHRISTIAN WORK

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The Three Stages of the Shinto Religion.....	Genchi Kato
Religion and Present-Day Problems.....	N. Imaoka

Editorial and Departmental Notes, Correspondence,
Book Reviews and Personal Column

Editor-in-Chief:—Rev. W. H. Murray Walton, M. A.

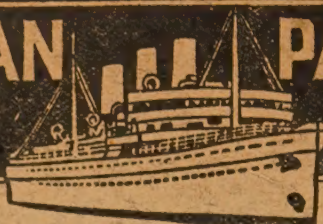
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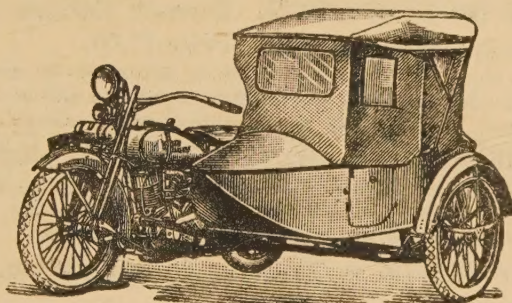
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ISSUED QUARTERLY BY THE FEDERATION OF CHRISTIAN MISSIONS

Vol. III

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Who's Who in this Issue

Mr. Genchi Kato, D. Litt. is Assistant Professor at Tokyo Imperial University and is the author of "A Study of Shinto—the Religion of the Japanese People."

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Rev. Toyohiko Kagawa is the well-known Christian evangelist, author and labour leader. He is now engaged in evangelistic social work in the slums of Osaka.

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Rev. W. H. Murray Walton, M.A., is a missionary of the Church Missionary Society in Tokyo.

Mrs. K. Inazawa is of American birth, and with her husband is the moving spirit in the Rest Home for Christian Workers at Kamakura.

Rev. P. G. Price is a missionary of the United Church of Canada, and is a leader in social service work both in church and mission. He has been sixteen years in Japan.

Mr. E. V. Yoshida is on the staff of the Omi Mission.

Mr. P. Rusch is on the staff of St. Paul's University, Tokyo, and is a member of the Mission of the Protestant Episcopal Church of America.

Mr. G. E. Trueman is the Secretary of the Y.M.C.A. in Nagoya. He first came to Japan in 1910.

Mr. H. V. Nicholson is a member of the Friends' Mission, engaged in work at Mito.

Rev. C. Noss, D.D., is a specialist in country evangelistic work, and is the author of various books both on Japan and its language. He first came to Japan in 1895.

Mrs. E. J. S. Binford is a member of the Friends' Mission at work in the country town of Shimodate.

Mr. Iwao Takashima is Editor of the Magazine published by the Central Social Service Society.

Mr. N. Imaoka is the Headmaster of the Seisoku Middle School, Tokyo.

Rev. K. Aurell is the honoured Secretary of the American Bible Society.

Rev. F. E. Mercer, B.D., is the British Chaplain in Tokyo. He is a student of matters pertaining to Church and Labour.

Rt. Rev. Bishop S. Nichols, D.D., is Bishop of the Missionary District of Kyoto under the Nihon Seikokai.

Rev. S. H. Wainright is Secretary of the Christian Literature Society. He is a member of the Methodist Episcopal Mission and is one of the senior missionaries in Japan, having first arrived forty years ago.

Rev. E. J. Bucknill, M.A., is Chaplain to the British Community in Yokohama.

The late Rt. Rev. Bishop J. S. Motoda, D.D., was Bishop of the Nihon Seikokai in the Diocese of Tokyo.

THE JAPAN CHRISTIAN QUARTERLY

(Formerly "The Japan Evangelist")

Vol. III.

APRIL 1928

No. 2

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

New Methods of Christian Work

THE greater part of this issue is devoted to the subject of New Methods of Christian Work. We make no apology for taking such a subject, for Christianity as a living religion must inevitably seek to express itself in new forms. It is only machine-made things which are turned out according to pattern.

But at the same time the consideration of such a subject is not without its dangers, as one of the letters in the Correspondence Column, shews. Some in their emphasis on 'old paths' forget that they may need new surfaces; others regard the novelty of a new route more important than its goal. It is necessary therefore in considering any new method to ask two questions; What is its ultimate object? and, How is it to be undertaken?

The Gospel of Jesus Christ is life and is for the whole of life. It follows, therefore, that a new method, if it is to be a Christian one, must have as its ultimate aim the bringing of the individual and of society into relationship with Jesus Christ. To bring this about, it may be necessary to make the approach along mental or physical lines, and in doing so it may incidentally minister to part of man's nature, but its final value is measured by the degree in which it proves a channel of life.

There are many religious cults in Japan, and many social activities which in themselves do excellent and uplifting work, but they

do not lead anywhere. The Christian will welcome in a generous spirit all they do, but he cannot close his eyes to the fact that in the long run they fail to 'get there.' Yet he, at the same time, in his insistence on the importance of the goal, must guard against that tendency to regard his work as done once he gets his man there. For a man who is brought into touch with the living Christ is not only saved; he is also saved to serve, in other words to multiply himself. Christ is the Lord of his whole life, physical and mental as well as spiritual. He by his conversion becomes a means of bringing Divine life to his fellow men. He has social responsibilities as well as individual. As Mr. Baldwin, the British Prime Minister said recently, "The distinctive Christian message is the individual transformation of character, and the making of that character react on public life." This fact calls for an infinite variety of methods to meet varying conditions, for in the words of Ignatius, "Not every wound is cured by the same salve." But throughout them all runs the one clear aim, mentioned above, which is the touchstone by which every method is tried.

This leads on to the next point. The Christian enterprise, whatever its methods, is essentially a spiritual one. It demands "spiritual men for spiritual work!" We do well therefore not only to try and preserve that freshness of mind which is alert to every situation, but also that contact with God which ensures the ability to meet it. The Spirit of God in His very nature is creative; as long as we are in touch with Him, we will lack no new methods. But the even more significant thing is that as He reveals to us new ways of doing things, He also gives us the power to 'fulfil the same.' "God's biddings are God's enablings."

As long as these two conditions are kept clear before us, we as Christians should welcome every phase of the ever-changing situation in Japan as providing us with new opportunities of proving our infinite resources in God.

The Jerusalem Conference

As we write these Notes, the Jerusalem Conference is drawing to its close. God alone knows what it is going to mean for the work of His Kingdom. In our last issue we emphasised the importance of prayer for the Conference; but the end of its session is but the beginning of its task. It will need our prayers afterwards no less than before. In particular those who have gone forth from us and will

return bringing its message have a special claim on our intercessions, that they may interpret its lessons aright. Already plans are under way for a National Conference this summer in order to receive their report. The next issue of the *Quarterly* will be devoted to it, and in all probability the Autumn issue will be a study of the missionary reactions to it.

But what we get from the Conference will depend ultimately on the degree of our receptivity to God's will as revealed in the Conference. Let us therefore continue to keep 'Jerusalem 1928' in our list of topics for prayer, for as Andrew Murray has said, "It is on prayer that the promises wait for their fulfilment, the Kingdom for its coming, and the glory of God for its full revelation."

Christianity and Other Faiths

If there is one subject above others which in recent years has been forced before the Christian Church, it is that of the relation of Christianity to other faiths. It is the theme of one of the seven Commissions now at work in the Conference in Jerusalem; it is one to which several articles have been devoted in recent numbers of the *International Review of Missions*; it was one of the four subjects at the Annual Conference of the Federation of Christian Missions last year, the findings of which were reported in the October number of this magazine; and it is raised once more in the present issue by the article entitled "Religion and Present-day Problems—Forthcoming Conference."

Many out here will be wondering what attitude to take towards this Conference, and it is for them that these notes are written. It is not our intention to give a cut-and-dry solution to the problem; we doubt if such is possible. Rather it is our hope to try and cut away some of the undergrowth which obstructs the way to clear thinking, so that each may be the better able to decide the question for himself.

The first thing necessary is a right spirit in our attitude to one another. As long as the conservative is suspicious of the liberal, and the liberal is contemptuous of the conservative, such is impossible. We must recognise that those who counsel caution are animated by an intense loyalty to Christ, which will not brook the claims of any rival; while those who advocate cooperation do so because they see in other faiths a sincere devotion and a genuine quest for truth, which at least demands their sympathetic respect. But because of these

attitudes it does not follow that the former is guilty of evading the issue by asserting the unique claims of Christ, nor is the latter watering down his faith in order to shew his good will. As Dr. Henry Hodgkin said at the Detroit S.V.M.U. Convention, "The majesty of Jesus does not rest upon decrying others. We don't need to give any less honour to Buddha or Confucius in order that we may honour Jesus Christ."

Once mutual suspicions are cleared away we are ready to go on to the next point, namely the consideration of the position in Japan.

There are today in this land three great religious forces at work; Shinto, with its strong national appeal, Buddhism, which has perhaps done more than anything else to mould and to enrich Japanese life, and Christianity with its message of regeneration to the individual and society. In varying degrees they all stand for a spiritual outlook on life as against that materialistic philosophy, which bids fair to capture and destroy Japan's soul. They are allies to the extent of having a common foe.

But more, they stand not only for an attitude but also for certain concrete ideals. For example, religionists are (or should be) prepared to cooperate for the cause of international peace; force as a solution has often been exploded, but it is by no means dead. Whatever their creed they recognise the spiritual nature of man as against that which would ignore it; they therefore believe in the need for religious education. They see in many of the social problems of the day the inevitable result of unbridled selfishness; so they would fain point out to men that there is a more excellent way, the way of service. They believe that no way out of the present confusion of thought is possible till men have learnt to look above and beyond themselves; they regard man's confession of his own limitations as a first essential, and his loyalty to an ideal as a second.

These are all things which Christianity can but approve, but they are also things which in themselves are not peculiarly Christian. The Christian faith may clothe them with richer content, but in reality they are surface-things, and in some cases may not be wholly free from utilitarian motives. They do not get down to fundamental principles.

In the assertion of these elementary ideas all religionists, indeed all men of good will, are allies. But it is when you begin to examine the underlying motives which give birth to these ideas that you discover differences. On the surface there may be similarities, but

underneath there are fundamental distinctions. For ultimately they depend on the God-idea.

Now to the Christian the God-idea is expressed in Jesus Christ. "The Word was God, the Word became flesh and dwelt among us." "God was in Christ reconciling the world to Himself."

We remember some years ago listening to a sermon by a prominent Christian preacher. It was a comparison between Buddhism and Christianity. As the sermon developed the speaker brought out one point after another in which they were alike; he had established points of contact with a vengeance! And then with dramatic suddenness he drew himself up and said, "But Buddhism has not got the Cross; it simply has not got the Cross."

Now whatever else Buddhism may teach, it does not teach this; it does not even profess to do so. It is a religion, but it does not claim to be a Gospel. This fact is fundamental to the whole discussion. A Christian may be accused of begging the question, if he asserts it; but he cannot help himself. It is what makes him a Christian. When therefore he approaches his non-Christian brother, it is not with any idea of superiority, but in a spirit of humble gratitude; through the grace of God he has *found* what his brother is still *seeking*. The book "*Christ at the Round Table*," which is reviewed in this issue, makes this fact clear with a splendid charity.

I say that the acknowledgement of God in Christ,
Accepted by the reason, solves for thee
All questions in this world and out of it.

Once the Christian position is understood, the question of co-operation comes to be regarded from a new angle. The Christian can be generous in his appreciation of the spiritual values in other religions; he has discovered in Christ what spiritual values mean. He will welcome any move for social betterment on the part of other religionists for he looks further to "a city whose builder and maker is God." He will encourage any one who takes the first step away from materialism, for he will see in him a potential brother in Christ.

In short, his whole attitude is determined by his discovery of God in Christ. As Myers has put it,

Christ, I am Christ's and let the name suffice you,
Yea, for me too he greatly hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.

The Three Stages of the Shintō Religion*

General Introduction

ALTHOUGH to most foreigners it is accepted as a matter of fact that Shintō is a religion, there still remains a controversy between some Japanese whether it is a religion or not. By the word Shintō I mean both the Sectarian or denominational Shintō of the 13 sects now existing and publicly recognized as a religion and the State Shintō which the government authorities hold as not a religion. In this most comprehensive meaning attached to the term Shintō, I understand that Shintō is a religion, past and present, practised by and peculiar to the people of Japan; in other words, Shintō is a religion unique to the Japanese nation, quite distinct from the imported foreign religions, Buddhism, Christianity, and Confucianism, if the last mentioned may be called a religion at all. In order to clarify this point briefly, I would call your attention to the fact that the word Shintō, in the Nihongi, one of the oldest historical records of Japan, was first introduced in contradistinction to the then imported foreign religion, Buddhism. Shintō, as is well known, literally means "*Kami-no-Michi*" or "the Way of the *Kami*," or "the Way of the Gods," or "the Divine Way," or "the divine religious teachings of Japan," in contrast with the Dharma (Religious Law) or religion of the Buddha Sakyamuni. For further information on the term Shintō, one should refer to Aston's English translation of the Nihongi or Chronicles of Japan.

To conclude this general introduction I must add that Shintō has developed into a unique form of morality—one might term it patriotism and fealty or loyalty—touched by religious emotion. This feature of religiosity among our fellow countrymen is specifically the essence or true kernel of the State Shintō.

The First Stage of Shintō, or Shintō as a Lower Nature Religion

As Dr. Malinowski puts it, "to a savage all is religion," so the ancient Japanese perpetually lived in a religious atmosphere of

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mysticism and ritualism. They were surrounded by numerous super-human, supernatural, divine objects, both organic and inorganic. To their religious consciousness, nature was all animated; it was sentient as they were. Therefore they said, "Trees, herbs, and even rocks are all endowed with the power of speech." Nature worship is an outcome of this view of the universe. Naturism is one of the most remarkable characters of primitive Shintō.

Among the inorganic objects deified, we find heavenly phenomena, e.g., the sun and the moon regarded as deities. Thus appeared the Sun-Goddess, Amaterasu-Ōmikami, and the Moon-God, Tsukiyomi-no-Mikoto. Amongst atmospheric phenomena, the rainstorm, wind, and thunder were also deified. Thus Susanoo-no-Mikoto, brother of Amaterasu-Ōmikami, has an aspect of the deification of the rainstorm just as his divine sister Amaterasu-Ōmikami has that of the deification of the sun, according to the various passages of the old legendary and historical documents. In the ancient Japanese myths, the sun, the moon, and the rainstorm are a divine trio, it is said, born of their parents, Heaven and Earth, Izanagi and Izanami by name. Amongst earthly phenomena, seas, rivers, wells, and springs were either themselves divine or had their divine *mana* or spirits residing in them. The hydrolatry of the ancient Japanese thus originated. High mountains, majestically towering to the sky; rumbling volcanoes, sending forth destructive angry fire; terrible earthquakes, a sure sign of the wrath of the Unseen; all these were regarded as divine agents in primitive Shintō. Rocks and stones, very often of phallic form, were revered as deities; thus litholatry in general and phallicism in particular stepped into early Shintō.

A great number of organic beings, too, were deified in ancient Japan. Serpents, tigers, crocodiles or sharks, wolves, wild boars, hares, and even silkworms and lice were worshipped as deities, exemplifying zoolatry or theriolatry. There was also the worship of trees, grasses, and cereals, exemplifying dendrolatry. Peaches, too, were deified as being endowed with miraculous virtue, particularly in cases of exorcism, an example of nature worship merging into fetishism. There were various fetish objects in primitive Shintō. Jewels, mirrors, swords, stones, utensils of husbandmen, even scarecrows, were fetish-gods in primitive Shintō. Anthropolatry, as one might expect, was an outstanding feature, emperor-worship and hero-worship being its most prominent characteristics. Emperors,

heroes, and certain other personages of high rank were regarded as deities in life as well as after death, chiefly on account of their extraordinary, *i.e.*, superhuman or supernatural, physical prowess in ancient Japan. Necrolatry in general, and ancestor-worship in particular, are considered another aspect of anthropolatry, and appeared in primitive Shintō. And more generally speaking, spiritism, one might say animism, is quite akin to anthropolatry through necrolatry. Animism was a crude philosophy among the ancient Japanese, although we can trace a dim existence of animatism, a more primitive form of animism, *i.e.*, pre-animism, in the worship of the Fire-God Kagutsuchi in primitive Shintō. Traces of totemism may possibly be found in primitive Shintō in the worship of the crow, crocodile or shark, and the sun, though Aston thinks differently. Ame-no-Minakanushi-no-Kami, the Divine Lord of the Very Centre of Heaven, is probably an expression of the so-called primitive monotheism in ancient Japan, although some of the native scholars hold that it is a deity introduced into Japan from China, namely, nothing but a Japanese transformation of the Chinese Supreme God Shangti.

The Second Stage of Shintō, or Shintō as a Higher Nature Religion

Passing through the polydemonistic stage of nature religion, as briefly surveyed above, Shintō evolves into polytheism in the strict sense of the term. Thus the Eight Hundred Myriads of Gods, as they are called, have come into existence in the Japanese Pantheon. The myths in the Kojiki and Nihongi descriptive of the Age of the Gods amply illustrate this aspect of Shintō. As with the Greek mythology of Homer, the religion of these Japanese myths represents unmixed polytheism with a divine hierarchy in it. Amaterasu-Ōmikami, the Ancestral Sun Goddess, her impetuous divine brother Susanoo-no-Mikoto, the deified rainstorm, and Tsukiyomi-no-Mikoto, the Moon God, are born of the Divine Parents Izanagi and Izanami, and severally preside over the Plain of High Heaven, the vast expanse of Ocean, and the realm of Night. In the Kojiki and the Nihongi the conflict between the sun and the rainstorm is mythically and dramatically described down to the final victory of the sun, resulting in the banishment of the god of the rainstorm by the verdict of the divine council holden by the eight hundred myriads of gods in the dry bed of the Heavenly Eight Sandbank River (the Milky Way). Just so, in Greek mythology, divine councils were often held on the summit of Mount

Olympus, presided over by Zeus, the heavenly father, with his divine consort Hera, his son Apollo, his daughter Athene, and many other divine potentates under him. Between Amaterasu-Ōmikami and Susanoo-no-Mikoto five male and three female divine children were miraculously born through the magic of the divine Sword and sacred Jewels they held during the oath which they took on the banks of the Heavenly River. The Heavenly grandson Ninigi-no-Mikoto descended from the Plain of High Heaven upon the Wondrous Peak of Takachiho in Hyūga, and afterwards the local guardian god Ōkuni-Nushino-Kami of Izumo, a descendant of Susanoo-no-Mikoto, handed over the country to the Heavenly Grandson by a peaceful agreement, thus founding the Japanese Empire. The Ancestral Sun-Goddess Amaterasu-Ōmikami had expressed to the Heavenly Grandson on his descent to earth her best wishes for his future prosperity and for the sacred mission of the Japanese nation in these words: "The Luxuriant Land of Reed Plains is a country which our descendants are to inherit. Go, therefore, our Imperial Grandson, and rule over it! And may our Imperial lineage continue unbroken and prosperous, co-eternal with Heaven and Earth!" This congratulatory address of the Ancestral Sun-Goddess must at once remind the Western reader of Yahweh's words of promise to his chosen people in sending them to the land of Canaan (Genesis xii). Here lies a parallelism or similarity between the religious history of the Israelites and that of the Japanese people; and yet it is not difficult to discern the dissimilarity which makes the essentially theocratic religion of the Jews and the essentially theanthropic religion of the Japanese stand diametrically opposed to one another.

The Third Stage of Shintō, or Shintō as an Ethico-Intellectualistic or Culture Religion

The theanthropic aspect of Shintō never disappears, even in the ethico-intellectualistic stage of its development. In this stage the author of the *Nijūissha-no-Ki* (supposed to be the fourteenth-century royalist Kitabatake Chikafusa) perceived the essence of the theanthropic nature of Shintō to lie in the worship of the Emperor when he said: "Since a righteous man, pure in mind and just in conduct, is himself a deity, we recognize a manifest Deity, so often mentioned in the Imperial Edicts, in the very person of the Sovereign, in this ethical sense of the words." In this way, in the third stage of de-

velopment of Shintō the Emperor is worshipped; also the hero and some other divine personages are worshipped. The royalist Kusunoki-Masashige and the late loyal Nogi were canonized, as it were, and became objects of worship, as divine. I have discovered two instances of the worship of the Emperor Meiji even in his actual lifetime, Shintō shrines being erected to the same august Emperor (1852-1912), one at Ono Village in Shinano Province, the other at Ishinomaki near Matsushima. Moreover, a certain Okada-Kansen (1740-1816). Matsuoka-Yorozu (1838-1891), and Hayashida-Moritaka (born 1848 and still living) were also revered as living human gods with due Shintō ceremony in their lifetime. Last November (1927) I myself was an eye-witness of the Shintō rites performed in honour of the divine spirit of Hayashi-Moritaka at the oratory of the Gion Shrine in Ukihagun, Fukuoka Prefecture (Kyushu). This fact too shows that the Shintō religion is categorically theanthropic. It is beyond dispute that a religion which once and for all makes use of the ethical category becomes morally purified and ennobled. So with Shintō, where in its new stage inner or mental purity is of much more avail than outer or bodily purity in worship at shrines. No longer is "ritual impurity due to blood" (death or menstruation) a pollution in the same materialistic sense as it commonly was in the nature religion stage; and a small spiritual offering is more pleasing to the deity than a mountain of material gifts, just as the prophet Hosea preferred mercy and the knowledge of Yahweh to burnt offerings (*Hosea*, vi, 6). The saying from the Shintō-Gobusho or the Shintō Pentateuch, "What pleases the Deity is virtue and sincerity, not material offerings," is paralleled by the idea in Proverbs (xxi, 3), "To do justice and judgment is more acceptable to the Lord than sacrifice."

The Imperial Prince Kaneakira (914-987) teaches that "Gods or spirits are just and in equity, only accepting a man's religious piety. Go and pray to them with sincerity of heart, and it will be sure to please them" (*Honchō-Monzui*). The Emperor Nimmyō in his Edict issued in 838 thus insisted on the ethical significance of Shintō: "The Deity, though unseen, is always prepared to respond to a prayer from a truthful heart, and the divine grace is assuredly bestowed on a virtuous man" (*Shoku-Nihon-Kōki*). Yamaga-Sokō (1622-1685), the well-known founder of Bushidō or the Way of the Knight, says, "The first and surest way to enter into communion with the Divine

is by sincerity. If you pray to a deity with sincerity, you will surely feel the divine presence" (Chūchō-Jijitsu). And the late Emperor Meiji sang:

"With the unseen God,
Who sees all secret things,
In the silence
Communes from the earth below
The heart of the man sincere."

(Translation by Professor F. A. Lombard.)

To make this aspect of Shintō clearer, let me cite one more instance from the diary written by Saka Shibutsu (fourteenth century), when he made a pilgrimage to Ise, the Mecca of religious Japan. He says: "In order to worship acceptably at the shrine of the Ancestral Sun-Goddess in Ise, the first essential is purity of heart. Neither prayer nor petition nor offering is requisite from that man who desires above all else to obtain the divine favour. Heart purity is called inner purity" (Daijingu Sankei-Ki).

In Shintō, then, Sincerity or Uprightness becomes the fundamental moral principle by which the Deity is to be comprehended; and this ethical conception of the Shintō divinities naturally gives to Shintō (though it may be accounted not entirely free from national particularism even at the zenith of its development) an aspect of religious universalism. Thus a poet sings:

"Responsive to sincerely offered prayer,
Full of Sympathy and Pity will be
The Deity in Suminoe,
To one and all, friends or foes,
Granting heavenly blessings freely"

(Jinja-Inshin).

And a poem of the Emperor Meiji breathes the same spirit:

"Whereas I deem this an age
Wherein the world in brotherhood is bound:
Whence is it that the fierce winds rage,
And dash and spread wild waves around?"

This universalistic phase is vigorous in sectarian Shintō. The Misogi Sect, the Kurozumi Sect, the Konkō Sect, etc., have each an individual founder and are therefore individualistic. *Ipso facto*, sectarian Shintō is much more individualistic and universalistic than State Shintō. Compared, on the other hand, with Buddhism and

Christianity, it might be called quasi-universalistic, quasi-national and quasi-individualistic.

At this stage of development Shintō has succeeded in worshipping the Deity in spirit and truth, and the Shintō conception of the Deity is truly spiritualistic and idealistic. Muro-Kyuso (1658-1734), one of Japan's most eminent Chinese scholars, says in his *Sundai-Zatsuwa*: "Think not the deity is afar without, seek it nearest within; for man's mind is the abode of the deity." The Buddhist priest Jitō, of the Tokugawa regime, an able advocate of syncretic Shintō, says: "Uprightness, purity or truthfulness, the absolute, incomprehensible spirituality—these constitute the true essence of the deity." The author of the *Shintō-Denjū* says: "The Deity is the spirit of Heaven and Earth. The human mind, partaking of divinity, is a sacred abode of the Deity, who is the Spiritual Essence. There is no Ame-no-Minakanushi-no-Kami, the Divine Lord of the Very Centre of Heaven, apart from the human mind."

Ichijō-Kaneyoshi (1402-1481), in his learned commentary on the *Nihongi* (*Nihonshoki-Sanso*, Vol. III), says: "What deity does Amaterasu-Ōmikami, worship in abstinence in the Plain of High Heaven? She worships her own self within as a Deity, endeavouring to cultivate divine virtue in her own person by means of inner purity and thus becoming one with the Deity." This is only another way of expressing what Emerson says in his *Over-Soul*: "The simplest person who in his integrity worships God, becomes God, I, the imperfect, adore my own perfect" (*Collected Works*, Vol. II. pp. 292-7). The oracular utterance of the God of Wakasahiko runs as follows:

"What is the upright heart,
The guide of human life?
'Tis neither more, nor is it less,
Than the Divine itself."

In this stage of development, the primitive naturalism of Shintō gives way to a philosophic naturalism of a high order; I mean by this a naturalistic pantheism or a pantheistic naturalism, as one might term it. Izawa-Nagahide, a Japanese scholar of the 18th century, says: "The eight hundred myriads of deities are nothing but different manifestations of one and the same Deity Kunitokotachi-no-Kami or the Eternal Divine Being of the Earth, the Great Unity of all things in the Universe, the Primordial Essence of Heaven and Earth, eternally existing from the beginning to the end of the universe" (*Shintō-Ameno-Nuboko-no-Ki*). In the perusal of the above

passage no thoughtful reader can fail to feel an atmosphere of monotheistic (henotheistic) religious thought. Senge-Takazumi (19th century), a high Shintō priest of the Great Shrine of Idzumo, says:

"No place, in heaven, on earth, but is a shrine—
Be it the vast expanse of Ocean's waste,
Or amid wildest mountains sky-caressed,
Wherein resides the power divine
In every force of nature ever present."

This Japanese expression of naturalistic pantheism at once reminds us of the hylozoism of Thales or the naturalistic pantheism of Aratus. The latter declares:

"With Zeus let our song begin! Him never may we men leave
Unpraised! Full of Zeus are all the streets,
All the gathering-places of men; full is the sea,
Full the harbours. In all respects we have need of Zeus, all of us,
For we are also His offspring,"

The same tendency towards naturalistic pantheism finds a happy expression in the words of Urabe-no-Kanekuni:

"E'en in the single leaf of a tree,
Or the tender blade of grass,
The awe-inspiring Deity manifests Itself."

In the revelation of the Deity of Awaka we have the beautiful language of naturalistic pantheism:

"Behold the azure sky,
The mighty vault o'er all;
While here the softly blowing breeze
Swaying the myriad pine-wood leaves
Plays Nature's sweet air;
In Nature God's glory shines."

As already shown, although Shintō evolves into a religion of a higher order, it never quite becomes other than a national religion even in its ethico-intellectualistic stage. In contrast with the religion of the Jews, who had been dispersed long before the advent of Christ, Shintō always accompanies, inseparably and intimately, the Japanese nation. Thus Shintō exemplifies theanthropic religion in close connection with pantheism and idealism or spiritualism, culminating in the Mikadoism or Emperor-worship of the Japanese, not in the naturalistic sense, but in a higher, ethico-intellectualistic sense, as is mentioned in the book *Nijūissha-no-Ki*, quoted above.

In this respect Shintō, State Shintō, is the Japanese Religion of Loyalty, as Lafcadio Hearn characterizes it. It is, in fact, a Japanese patriotism, touched by religious emotion; or, in other words, a peculiar enthusiastic patriotic sentiment, often soaring into the plane of adoration or religious worship, towards the Emperor or Mikado. I should, indeed, call it a form of Emperor-worship or "Mikadoism"; a manifestation, coupled with religious zeal, of *Yamato damashii*, the "Soul of Japan." This peculiar religious sentiment or belief of the nation is manifested in the people's paying tribute to the memory of the late Emperor Meiji by erecting a shrine on a grand scale immediately after his death at Yoyogi, a suburb of Tōkyō. Now Yoyogi is indeed a second Ise. And the same devotional feeling of overwhelming gratitude towards their august godly Sovereign is equally evidenced by the existence of shrines dedicated to the same Emperor during his lifetime at Ono and Ishinomaki, as already mentioned. Thus Shintō, State Shintō, from the beginning down to the present time, through each and every stage of its gradual evolution, has existed unmistakably as the national religion of the Japanese people.

In order to make this point clearer I shall leave every one to compare what I have stated above with what the late Professor Royce, of Harvard University, says in his "Sources of Religious Insight." He says (p. 106): "However far you go in loyalty, you will never regard loyalty as a mere morality. It will also be in essence a religion. Loyalty is a source not only of moral but of religious insight. The spirit of true loyalty is of its very essence a complete synthesis of the moral and of the religious interests. The cause is a religious object, . . . it points out to you the way of salvation."

Although State Shintō is a national religion and thus has an aspect of particularism or separatism like Judaism, it is by no means devoid of the spirit of tolerance and religious universalism. This is one of the reasons why the *rapprochement* between Shintō and Buddhism took place so easily, immediately after the introduction of the latter into Japan. The earliest effect of this reconciling tendency, harmonization and syncretism, of both religions was to be seen at the time of the Prince Regent Shōtoku (574-622); and afterwards, thanks to the genius of the celebrated Buddhist priests Dengyō (767-822), Kōbō (774-835), Jikaku (794-864), Chishō (814-890), and many other eminent religious leaders, Shintō was by degrees formulated as Ryōbu or Dual Shintō by the beginning of the thirteenth century. Isono-

kami-Yakatsugu (729-781), as early as the eighth century, said: "The alien teachings and our own are after all one and the same in essence. At a cursory glance the former may seem strange and incompatible with the latter; yet, tactfully utilized, there is no conflicting difference at all between them" (Shokunihongi). Kitabatake Chikafusa (1293-1354) also says: "The foreign teachings and ours, if examined carefully, have no antagonistic difference at all" (Tōka-hiden). And in the same way Ichijō Kaneyoshi declares: "Buddhism never differs from the original teachings of the Empire, and thus there is perfect co-incidence of the teachings of the foreign texts and our own" (Shōdan-Chiyō).

No one who has followed me can fail to discern the unique characteristic of State Shintō though this is but a brief sketch, outlined from the standpoint of the science of religion. For further information on the subject I may be permitted to refer to my book, "A Study of Shintō, the Religion of the Japanese Nation," published in Tōkyō in 1926.

GENCHI KATO.

“Until She Find It”

PEOPLE often speak to me about what they conceive to be my interesting work. As a matter of fact nothing in all the world can be more prosaic than spending one's life among the unfortunates and the failures, and the sneaks and the thieves and the what not, day after day and year after year *unless*, unless we believe that it is God's chosen work for us to do, and that we cannot escape from it nor it escape from us. Life, however one views it, is commonplace enough unless one's deepest conviction is that we are servants of the Most High God, and as such can, to some extent at least, actually enter into the mind of the Master. We have fairly good authority for such assurance. “To know Him and the power of His resurrection and the *fellowship of His suffering*,” is not an impossible aspiration if we do not neglect the last mentioned condition.

The other day I had an hour's talk with a Chinese man just released after having served five years in prison, during which time I had visited him frequently. At the time of his release he was met at the prison by one of my co-workers and cared for until he was able to make arrangements for himself. He speaks the quaintest Japanese language imaginable, whose only key to its understanding is sympathy. He told me the whole story of his life, minus postpositions and prepositions, without declensions or conjugations or any such thing, and I gathered that he had a mother and a farm and a wife and other impedimenta in China to which he would return when he had saved money for his passage. I also learned, more from the emotion in his voice than his lucidity of expression that his sole inspiration in prison had been my visits to him. He had had a Japanese Bible that I had sent to him, but if he read as he spoke, he had not got much from the Bible. While he was here I telephoned to the Chinese Y.M.C.A. and asked for a Chinese Bible for him, which they soon let me have.

This visit was the result of the exertions made by one of my co-workers a few days previously in an attempt to find his dwelling place. He lives in a Chinese settlement in Oshima, a suburb of Honjo, in a very densely populated factory district. The Chinese there speak very

little Japanese; and my co-worker was obliged by a series of dumb shows to enquire his way through a labyrinth of dirty lanes until he located the house, only to find that the man was not at home. There was nothing to do but to indicate by another series of dumb shows that he wished the man to come to see us. The fact that he did arrive in due time to visit us bespeaks considerable histrionic ability on the part of my co-worker.

So far so good. The story is not merely the record of an incident. It also contains a moral. This story is told elsewhere in a slightly different setting and we have high authority for the method here indicated. I shall quote from the other story. "And what one of you if he lose a piece of silver doth not light a candle and sweep the house and seek diligently *until she find it*?" Let no one miss the point of the too familiar tale. It is not in the lighting of the candle nor yet in the sound of the sweeping, that the point lies. There is only one point and that is in the finding. We may use a candle or switch on the electric light. We may sweep with a Japanese broom or a vacuum cleaner,—it will make very little difference in this kind of search. The point is in the finding. And when he had found it he said, "Rejoice, for I have found that which was lost." We too often mistake the sound of the sweeping for the joy of the finding and let it go at that.

Not so very long ago I gave a man up to justice, which same justice later gave him a year and a half in prison. The offence was not against myself, else had I not done it, but against a girl whom he had abducted and had in hiding. I had known him during a previous incarceration for the same kind of offence. On this occasion he came to me in terrible distress knowing that he was wanted by the police. I advised him to give himself up. We sat as we talked by an open door and he could easily have walked out and made his escape. He was a much bigger person than I, and, being a man, was much stronger, that is to say, physically. Nevertheless, I persuaded him to come with me to the police station and we walked down together through Shiba Park at nine o'clock at night, and he neither bolted from me nor yet resented being personally conducted. When we entered the door of the station I purposely stepped ahead of him and he quietly followed. When I returned an hour later after waiting to hear the police examination, I "perceived that virtue had gone out of me."

I later visited him in prison and when he was released he came straight to my house and thanked me for my many kindnesses. He bore me not the slightest ill will.

Not long ago I went, as is my wont, to the large penitentiary which lies on the outskirts of the city and visited five or six of my friends. One is a graduate of a great university in Tokyo. He is well set up in spite of his prison clothes, clear of eye and steady in voice and bearing. The next one was a young thing about twenty-five years of age, quite lost in his mind. He had specially asked to see me and yet had not a word to say when we met. His eyes rolled about in pitiful vacuity. Another had been at one time a clerk in a well known firm in Tokyo. He is now doing responsible clerical work in the prison. Still another, one of the tallest Japanese I have ever seen, had been a chef in a hotel and in his boyhood had spent some time in the United States. Incidentally he had cooked the meal that I had eaten at the prison just before I saw him. These men were all serving sentences ranging from ten years to life. Their crimes had not been light ones. What did I say to them? I chatted with one of them about a mutual friend who is ill. Another I thanked for the meal I had just eaten and asked him about his wife with whom I correspond. I asked the poor vacant-minded boy if he had a mother, and he brightened up for a moment and nodded his head. I asked the university man what he was studying and spoke of his responsibility for the men with whom he comes in contact. The official in charge of us took part in the conversation and when we parted we shook hands and promised each other to do better for these friends of ours. Even prison officials are human beings.

I never suggest to these friends of mine in prison that they are worse sinners than I am myself. I would rather remind them of their virtues, for even in the worst of us there is more good than bad. God Himself is not a grand super-detective and there is no reason why we should use the methods of the thumbscrew.

“Woman, hath no man condemned thee?”

‘No man, Lord.’

‘Neither do I condemn thee, go and sin no more.’ ”

“Methods of work.” How the words irk me. I conjure up the picture of a mass of futile people waiting to be told what to do while a great cause goes begging for want of a leader. The worst method possible was once used to turn the eyes of the world towards God.

An obscure carpenter once presumed to tell the world what God was like: and he got crucified as a malefactor for his pains. A poor method surely of impressing the world with the truth of a cause, and yet even now the Galilean conquers.

"'Who taught thee to sing?'"

'The Lord sent me sorrow,' was the answer."

"A living faith requires no special methods." The few things that I have written down here have been taken quite at random from my doomsday book of daily life and indicate only in a very brief way the things that I find at my hand to do. If they indicate any methods, well and good. At any rate, one gets comfort from the thought that however imperfect one's methods are, there is a Source from which the living faith emanates and glorifies all life and redeems it.

CAROLINE MACDONALD.

Methods of Work for the Neglected Classes

THERE are five neglected groups in Japan:—The labourers, peasants, fishermen, miners and sailors. The people from the middle class upwards have been touched, but the working classes have hardly been reached. While we are neglecting these groups they are being carried away by extreme radicalism.

I. Work for Labourers

The skilled labourers are the best people to touch. If we preach to the skilled labourers they are eager to accept Christianity. As Jesus Christ was a carpenter, so workmen are easily influenced by a Christ-minded person. But for them, ordinary methods are not enough. They do not like to go to the wealthy churches. Their group mind has a gregarious spirit. We must go down to the labourers' section and start settlements or institutional churches.

Slum settlements and settlements for labourers should be of different types. Slum settlements need to lay emphasis more on physical philanthropy and sanitation, but settlements for labourers should develop rather educational and social betterment work. Adult education and education for the cooperative movements are two significant principles that are guiding us in our work for labourers; and we believe that only with these principles can we approach them. Otherwise those who are more or less inclined to Marxianism are very difficult to approach.

There are about ten million labourers, and probably one-half of them are women. To evangelize this class we should specialize on each industry. We should organize them as the trade unions are organized, within occupational groupings. So for clerks we must start clerks' missions, for nurses a mission especially for nurses, for machinists a machinists' mission, and so on. Probably we can form at least forty of such missions. In the mediaeval age they had industrial guilds inside the Church. Probably we must follow this guild system. If lodges and dormitories for small groups could be established, as the monasteries stood for the mediaeval guildsmen, it would meet the need. We are planning to have more homes for

labourers, to rent houses and furnish them, asking Christian labourers to be the keepers, and inviting the generality of labourers to come in and pay room-rent. Such homes are self-supporting, and centres for Sunday school work and also a kind of lodge or club-house where labourers of the neighbourhood meet for fellowship.

II. Work for Peasants. Rural Gospel Institutes

It is very difficult to go out to the villages. There are over 10,000 villages in Japan, and 2,500 small towns. So the best way to evangelize these scattered villages is to invite their potential leaders to a local centre, and educate them as under-officers for the frontier movement! The Danish Folk High School plan is very successful in such education. We have tried it three times already. We invite only a dozen young men and spend one month with them, sleeping, studying and eating under the same roof, teaching them the Bible and agricultural science, village sociology, some carpentry and peasants' arts, putting a religious meaning into each lesson. After the first experiment with a dozen in 1927, we had over 150 applicants for the 1928 term, from among whom we cautiously selected 14. Only five of these were Christians, but the others who were not even Christians were eager to study the Bible. Some of the 1927 students are doing fine work in their villages. Some received baptism after the course had been taken, and one girl from the 1927 women's group has just returned to receive baptism.

Therefore we consider that the two principles for evangelizing labourers should be adopted for peasants also: that is, adult education and the cooperative movement. Through these lines we can actually show the Christian principle in operation. The villagers are very backward, and unless we show them the real significance of religion, they will never come to Christianity. To approach them from the class-struggle principle is more or less difficult for ordinary pastors. But approach from the point of view of adult education and of the Cooperatives is easy, and makes entrance into their hearts a matter of no difficulty. So if possible we should like to open a Rural Gospel Institute, or Peasants' Evangelistic School in every province of Japan. It would prove very effective for propagating Christianity among the peasants.

Another method of work among peasants is the use of tracts and leaflets; but we must take care not to send to the peasants too

citified materials. In his church-paper Mr. Sugiyama prints the seasons for seed sowing. If you print this sort of useful knowledge on the back of the tracts you distribute, the poor peasants will take them with gratitude and keep them a long time. When churches are started they must be institutional. They should be equipped with rooms enough in which to welcome the peasants who may at any time wish to sleep there. An itinerating Rural Gospel School or Peasants' Evangelistic School (they are the same thing) will prove a fine scheme to propagate Christianity. Some villages are very much inclined to utilitarianism, and there are many excuses for this inclination. They are so much distressed economically, and pauperized. We must benefit them even when we talk religion. It is bad to give them bread only, but we must give them all-around life—actual things. So we must not forget to benefit them whenever we preach to them. They will thus understand the sympathy of the Gospel and be all the more ready to welcome it. Otherwise the door is very difficult to open.

Another plan is itinerating ethical lectures, visiting the young men's associations of each village. They will welcome the lecturers. Some of them are willing even to listen to Christianity, but ordinarily the peasants are more or less disgusted with the people who only talk, so we must pave the way to their hearts by giving them some educational ideas.

Cooperative movements are well received in the villages. If you approach them from this angle the country will be open wide. Medical missions such as those in the slums of the large cities are badly needed in the country. Midwives are good evangelists in the villages. And contrary to the situation in the slum settlements, the country medical missions will be partly self-supporting, for the country people have no physicians in many places, and will want to pay what they can for medical attention. Seventy-seven villages of Osaka prefecture are doctorless. Sixty-two villages in Gumma Ken are also without physicians. Infant mortality in the country is greater than that in the towns. The death rates there are increasing while the city death rates are decreasing. So we need village settlements as headquarters for village evangelization. Children's work is also needed in the villages. Some people have been quite successful in organizing Sunday schools among the villages. Such work requires much patience, but the results, when they do come, are wonderful. If

we could combine the city settlement and the village settlement, and exchange children from the slums to the villages, and sometimes take the village children to the city, the efficiency of the settlements would be very much enhanced, and we should reap better results in the religious education of the children.

The most difficult evangelistic task among the peasants is the reaching of the so-called "Outcaste" class. There are at least one million of these *Suiheisha*, or Water Level people. The largest group of these is in Nishihama, Osaka Fu, where there are 20,000 in one locality. Hyogo Ken has the largest number of *Suiheisha* villages, 334, with a population of 120,000. (That is the reason the slums of Kobe are the largest in Japan.) Kyoto Fu has the next largest number of villages, and Mie Ken, Nara Ken, Hiroshima Ken, and Osaka Fu, all contain districts densely populated with this outcaste class. I have been engaged in relief work among them for many years, but it is very difficult to get results. We need more medical and philanthropic work among them, for they are in the most desperate condition, 66% of them being reported landless and houseless. Even in the country districts they are the poorest people in Japan. Most of them belong to the Shin sect of Buddhism and are very stubborn and one-sided and opposed to Christianity. But before love they will melt, so if we wish to approach them, service-work is necessary. Probably few people can win them through preaching only.

III. Work for Fishermen

There are about 1,300,000 fishermen along the coasts of the Japanese archipelago. Probably five million in all are connected with them, including their wives and children. About 750,000 are hired labourers. The fishermen live in congested quarters even in the country. Their houses are jammed together, and sanitary conditions are very bad. Their psychology is very peculiar, quite different from that of ordinary people. For instance, some spend all their money in one day and the next day they are starving. They say that they do not know where they will be the next minute—maybe in the bottom of the sea!—so they want to enjoy life while they can! They sleep in the daytime and work during the night. They are hard drinkers and incline to gambling. They are very superstitious and we find more illiteracy among them than among the peasants.

I preached for nine months to the fishermen in Kamagoi, Mikawa

province. My experience there taught me that we must approach them with the principle of Captain Bickel, that is, from the side of fishery technique. Captain Bickel won the fishermen by approach from the sea-side, not from the shore-side. They do not take us seriously when we approach them from the point of view of a "land-lubber"—they do not think we are real sympathizers with them. And as with the work among country people, we must specialize on fishermen. As Jesus Christ taught Peter where to fish, so with present-day fishermen, we must help them in the technique of their own work if possible, show them where to fish and how to catch fish. Usually the children of fishermen are very much neglected, so any work among them will help the advance of Christianity in these districts. Adult education and the Cooperative movements will also help them. Through these channels we can approach them very easily. Every year nearly 50,000 fishermen go to Kamchatka and Saghalien to fish in the summer time. The condition of these men is the worst among all the migrating labourers in Japan. But these migrating labourers are easy to catch with Christian evangelization, and they have widespread influence in the provinces they come from. We must work for them.

IV. Work for Miners

Miners are very few in number. There are normally about 40,000, but because of the business depression they are now reduced by about one-fourth. They are migratory workers. In some sections of Kyushu the turnover comes up to 130% a year. And usually the lodging places of miners are closed to visitors. In northeast Japan these lodging places are called eating places, ("*hamba*"), and in the southwest they are called barns ("*naya*"), and their dormitories are the worst that are to be found anywhere. For this reason the evangelization of miners is very difficult. A special mission must be organized for them, for publishing tracts and leaflets for the miners, and literature evangelization for them must be organized. And if permission from the mine-owners can be gotten to enter the dormitories, group study of the Bible in them is very effective. In Kyushu mines there are three shifts daily, so it is very difficult to gather all the men at one time, and even if they do come together at one time they are very tired from working underground and breathing the carbonic acid gas, which is usually up to 19% in the pits. So it is

better to plan work so as to reach each shift separately. Their dormitory conditions are like those of the slums everywhere, so some kind of settlement work is necessary for them. As they are migratory, special homes or hostels to entertain them will do a great work for them. In Nogata and in Fukuoka, both in Fukuoka Ken, Kyushu, are two of the chief centres. Some sort of miners' homes in these two districts would help a great deal.

V. Work for Sailors and Houseboat Dwellers

Some very good work has already been done for sailors on ocean steamers, as for instance in the Kai-in Home in Kobe. But evangelistic work among sailors on Japanese junks has never yet been attempted. In the Inland Sea there are thousands of these sailors, and in the harbour of Osaka alone there are at least thirty thousand people living always on the surface of the water. They are the most neglected people in Japan. As their children move around on the boats also, recently Tokyo and Osaka city governments started a special system of education for these children. Mr. Den Ito, an earnest Christian, is the principal of the school for the boatmen's children in Tokyo. In Osaka the proprietor of a licensed brothel, Mr. Higuchi, started a movement to help the education of this neglected class. He died two or three years ago and the work is abandoned. (Here is a Christian opportunity!) I think there are at least half a million who are engaged in this kind of work, and most of them are very illiterate, because they have had few chances to receive education. Up to the present time, except for the work of Mr. Ito, no one has touched this field. To reach them, sailors' homes must be established. At least forty or fifty such institutions are needed. And even among the steamer sailors more homes must be established. As the sailors are the most lonesome people, cut off from any connection with the land, if we can pass on our kindness to them they will take it with gratitude. They usually are generous, though somewhat inclined to superstition. And because they are more or less facing temptations to immorality, clean homes for them are the best instrument to lead them to Christ. Small gasoline boats will help the work a great deal, because some sailors sleep in their boats even while in port, and do not come ashore, so if we can visit them ship by ship and pass on the gospel tidings by means of tracts and leaflets it will help them a great deal. In the big harbours throughout Japan

this kind of *Gospel Gasoline boats* is very much needed,—in the ports of Tokyo, Osaka, Kobe, Yokohama, Moji and Otaru.

Conclusion

As I have described the situation throughout Japan, the work needing to be done among the neglected classes is tremendously big. As the Christian movement in Japan has been concerned mostly with the middle class, the Church has grown to the point of independence. But as the missions are withdrawing their forces from Japan, the evangelization of the neglected classes is about to be deserted. And the methods for the neglected classes must be different from those which will do for the middle class. The teaching type of evangelist was sufficient for the middle class, but among the neglected classes, teachers will not do. The workers must be service-men. They must be busy. If possible they must be self-supporting. They must be patient to endure difficulties. From the middle class we can reap results within a short period, but not so among the neglected. We have a proverb in Japanese—

“Momo kuri san nen, Kaki hachi nen,
Ume wa suite, ju san nen.”

“Peaches and walnuts bloom within three years, persimmons take eight years, but the plum—the sour plum—takes thirteen years.” The neglected classes of Japan belong to the plum-tree class. Peach trees may bloom in three years, but among the neglected classes it takes ten years more. If the missions withdraw before they reach the neglected classes and leave them to the Japanese church, we do not know when we can evangelize them. Even though the Japanese churches have attained economic independence, they are in great difficulties, and they have no extra energy to organize special missions to the neglected. We need to see the need and venture a new movement to uplift those who are sitting in darkness. And foreign missions and foreign missionaries have more chance with these classes than among the middle class now, because as I have stated, those who can serve will win souls from among them. The neglected classes will not be prejudiced against missionaries on account of their nationality, if they are willing to serve. But with the middle class intellectuals, nationalistic consciousness is so much awakened that foreign missionaries are not well received. Some settlements carried on by missions are quite successful. For instance, Mr. Price’s work

in Mikawajima, Dr. Axling's work in Fukagawa, Mr. Moran's and Miss Cary's work in Honjo, Osaka, and Miss Adams' work in Okayama are the best examples of how foreigners can reach the neglected and reap great results. But more work must be done for city labourers, and also for the peasants.

If somebody says "Japan does not need missionaries any more," he is looking only at the middle classes. There are ten million new voters, and this is counting only the male adults. If we count their wives and children, there are at least forty million proletarians in Japan who need the gospel. And they never say, "We dislike the missionaries." Before we withdraw the missionary forces we must try placing them among these neglected classes where the work is so much needed. I am afraid that if we neglect them and start in very late, materialistic radicalism will spread among these pauperized proletarians, and the soil, at present soft and fertile, will be turned into hard soil, and it will take at least half a century to turn their attention back to the gospel. That is the reason why I want to ask the attention of the mission boards. We cannot wait! The field is ripe! The tide is high! We must work *now*, or lose the chance for at least half a century.

TOYOHICO KAGAWA.

Evangelism Through Industry

IT is not an easy task that the Editor has set me in asking for an article describing how the Omi Mission makes direct evangelistic agencies of its so-called industrial departments. Experience has taught us that one cannot advocate any method one has been trying without being accused of being unappreciative of the methods of others. How to tell the truth without offending anybody is a job compared to which fiction is a soft snap.

There is one misconception of the Omi Mission which it becomes necessary to correct at frequent intervals. Nearly everyone who introduces one of our staff to an audience includes in his remarks the statement that the industrial activities earn the money by which evangelistic work is supported. And they are often surprised to have the correction made that the industrial departments are in themselves evangelistic work.

How can we make this clear? Perhaps it will help if I divulge this much secret information: There was a time years ago when the proceeds of the architectural department were sufficient for the upkeep of all the Mission's work. Yet we put through the "Omi Sales Company" (our importing department) and carried it without profit for a time, because we needed a straight business (or commercial) activity in order to demonstrate to unconvinced business men that what we were preaching about Christianity could actually be put in practice, successfully, in Japan, and even under adverse circumstances. Again there have been periods of a year, since the importing department has been producing enough to support all our work, when the architectural department has failed to show any profit. But we have never thought of closing it, because we need it as a Christian demonstration in the professional field, as a point of contact with labouring men for evangelistic purposes, and as a training school for Christian workers!

This is history. Perhaps we can still further clear up the matter in this way: If it were to happen that some person of wealth should present the Omi Mission with a sum of several million dollars, and it could be shown that such sum had been acquired without exploitation or any other means that would render it unfit for Christian

work,—even though its income should be more than sufficient to support all our so-called “direct evangelistic” work, still we should not give up our industrial departments. To lose them would handicap our evangelistic efficiency beyond repair.

There are three outstanding ways in which our industrial departments contribute directly to evangelistic work: I, As a demonstration of Christianity, especially to those who understand through the eye better than through the ear (such as business men, students, and most other normal human beings); II, As a training course for evangelistic workers; and III, As a helper of other missions.

I. Very little mission work is undertaken for business men. They are one of the most neglected classes. If they are prominent ones, they are solicited for gifts, but not for their own souls. If they are poor to middling, they are unnoticed unless they come forward of their own accord, which is very seldom. Even if a few of them are nominal members of churches, little effort is made to urge upon them such a thoroughgoing Christianity as to alter their business methods and objectives. (This is probably so because missionaries have been accustomed to the same thing in their homelands.)

The Omi Mission, being located at the source of the notorious “*Omi Shonin*” (the historic pioneers and pirates of trade in Japan), naturally felt the urge to make some effort for this neglected class,—along with the farmers of the district. We found it easy to win approval of the theory of Christianity. Many would say, “Yes, this is ideal; but unfortunately it won’t work in this community.” The only answer is to demonstrate that it will work.

That the demonstration is effective as an evangelistic means is another question; but if it will not work, then nothing will. And we believe, after about twenty years’ experimenting, that it does work. We could give many instances of individual cases, and we can point to a general change in local atmosphere; but perhaps the best evidence is the significant fact that dozens of preachers throughout Japan continually cite our industrial departments as their unanswerable example in support of their pleas for the principles of Jesus in everyday life. Another bit of evidence is the attitude of workers in the industrial departments, and of their families. It must signify a different method of work and treatment, when those who are offered double to quadruple their present salaries by other organizations refuse to leave us; and when parents come to ask that their sons or daughters be employed, regardless of pay, because of the moral and

spiritual influence. And yet, the experiment is still in its infancy. Whatever many enthusiastic admirers claim for it, *we* do not claim "success." Success comes at the end of the course, and we are not yet dead.

For a long time we were informed by well-meaning friends that Sunday-rest in building operations could not be practised in Japan. Some may still believe this, but very few care to argue the point against our twenty-years' experience in enforcing it on buildings for non-Christian clients as well as others. And we have proved that no time or money is lost by this humanitarian practice.

We occasionally hear someone maintain that efforts of this type are outside the sphere of evangelism; that all we should do is preach and baptise, and let the converts flounder for themselves in the morass of a non-Christian environment, winking at their compromises with custom and competition; and if we give them "faith" we need not concern ourselves (or them) about their lack of works. But we cannot help feeling that St. James was right in saying that "Faith without works is dead."—Certainly it is at least rather delicate, and lacking in evangelistic aggressiveness or effective influence in its community. The churches of Japan are suffering from the policy of faith without works, in its unhappy meaning; and the need of the hour is for upstanding lay members who take their religion seriously seven days a week.

This conducting of industrial enterprises according to the principles of Jesus (which include service vs. profits, honest treatment of all customers, the employment of workers for their good rather than for what can be made out of their work, reasonable working conditions, the handling of only such articles as will benefit society rather than of those which make the most profit, and the use of the proceeds for the general good rather than hoarding them as personal property) is in itself evangelistic work, practical and direct, and proclaims the Gospel of the Kingdom in no uncertain terms.

For example, a business man at the head of a large corporation was astonished to learn that the health of all our workers and their families is looked after by the Mission. Not only are bills for medical care handled by the health committee and paid from the central treasury, but preventive measures are taken in the close observation of living conditions, physical habits, and general welfare of every worker, regardless of age, race, or position in the organization. The visitor wanted to know why we go to such lengths and how we can

afford to do it. He was informed that this is our understanding of Christianity and therefore we are bound to do it, whether the "how" seems difficult or not. He professed to get a clearer idea of what Jesus meant by the Kingdom of God on earth from this observation than from many sermons and books.

At the opposite extreme is the case of a missionary who visited us some years ago. He was a zealous evangelistic worker with many native evangelists under him. But he admitted that he had not even been inside of the homes of his associates—"because it embarrassed them to have him see the unsanitary way they live"! In our theory, these workers should have been "embarrassed" out of their unsanitary habits before being sent out to teach others about "the Christian life."

Incidentally the business departments do another piece of direct evangelization in the conversion of such persons as from time to time enter the staff before becoming Christian. (We have made a practice of taking in, under certain circumstances, a limited number of non-Christians as an evangelistic measure; although, of course, no one can become a permanent member of the organization who has not professed faith in Christ.)

Practically no one seems able to resist the influence of the Christian way of conducting business who has experienced it for a reasonable period. No urging is necessary; the faith is self-explanatory to all on the inside. Especially significant is the favourable effect upon the families of this type of convert—in contrast to the opposition often met by those whose only information has come through the ear.

It is easy to attribute this to the ulterior motive of "holding a job"; but "Rice-Christian" does not rightly describe the type of life and service exhibited by these particular converts. They have come in through too narrow and strait a gate to be very wobbly.

All this does not take into account the further evangelistic services of the workers in the industrial departments,—all of whom take active part in the local Church, Sunday school, and Mission Y.M.C.A., and most of whom go out Sunday afternoons by bicycle, bus, boot, or boat, to carry the Gospel to surrounding villages, to demonstrate to laymen the importance of giving themselves and their employees Sunday-rest from material pursuits to give their souls a chance, and of spending at least a part of the day in offering a chance to their neighbours' souls; in fact, that such practice is the best way to develop their own little acorn souls oakward.

II. As a training school for evangelistic workers, we have found our industrial departments invaluable. We have before this referred in these pages to the desirability of all preachers having some practical experience in business as a part of their regular training. It is appalling the ignorance of ordinary business ethics which is displayed by the average professional religious worker. Unfavourable impressions of the Faith they represent are made upon experienced business men. And such workers are often unprepared to be of any practical help as advisers of their business parishioners. The lack of practical experience or of positive convictions concerning Christian standards for industry on the part of pastors is in no small part to blame for the failure of church-member business men to display any marked difference from those outside the church in their commercial relations.

Ideally, we should like to have every one of our evangelists spend a certain amount of time in actual work in the industrial departments—just as our industrial workers give considerable portions of their time and efforts to “direct” preaching and teaching. Our minimum requirement in this respect is that all evangelistic workers shall assemble with the rest of the Mission staff every month for a half-day session, at which they must not only give detailed reports of their own work, but also listen to detailed reports of all industrial departments. Years of this direct contact with the business departments tend to develop better system, more regard for time, and more business-like and definite reports, similar to those of the business departments, instead of oratorical ramblings.

The evangelistic workers have full charge of their own budget funds at their stations, and are as accountable as the men in business branches. There is no need of “missionary supervision” of finances. We are inclined to believe that a man who cannot be trusted with a few hundred yen should not be trusted with a few hundred human souls. At the same time responsibility for finance calls for a certain amount of training in the handling of everyday affairs. And this, again, makes the evangelist a much better administrator and spiritual leader. The sermons of such evangelists as have had experience in trying to put their beliefs into practice in ordinary walks of life tend to be much more instructive and convincing, also, than those of men who are theorists only.

We hear such statements as the following from time to time: “I do not know much about Christianity yet, but if it is that which

has made Mr. X the sort of man he is, then I need it and I want it." Mr. X is a Christian business man, whose business is made an instrument of Christian living instead of a handicap to it. All that is necessary to make an effective evangelist of Mr. X is for him to declare simply and clearly that it is Christ Who leads him.

One of the strongest evidences that an evangelistic worker is wholly and disinterestedly in earnest is the knowledge on the part of his hearers that he is not paid to preach. Every one of our industrial department workers sets out on his "evangelistic" efforts with this distinct advantage. It goes farther than much eloquence and many prize methods in persuading the hearers that his faith is vital to him.

And it must not be forgot that every such worker is still an evangelist during the five or six days when certain hours must be devoted to business pursuits; and the manner of his doing his week-day work is his ultimate message; his effective exposition of what he understands to constitute the Gospel of Christ. The eyes of all whose ears have heard his testimony are busy checking up on the reality, and by the measure of his practice will they value his preaching.

The unfortunate handicap of the ordinary "evangelist" is the fact that he has no means of demonstrating what he so valiantly expounds and probably even believes.

Some of our best evangelists, best *preachers*, I mean, have come through the training school of our industrial departments. Their sermons are not lacking in human interest and they sound a note of authority which actual experience alone can supply.

III. Another direct service to evangelism which our industrial departments provide is the help they render to other Missions (of course, assuming that other Missions are doing real evangelistic work). It is hard here to draw the line precisely between direct and indirect evangelistic service. For example, several of the workers from our industrial departments are in constant demand as speakers at evangelistic meetings of other Missions throughout Japan. This no one would question as being direct evangelism. But is it really not direct service to the same end when these departments help other Missions to secure better equipment with which to prosecute their evangelistic work, new tools for evangelism?

Regularly our architectural department contributes services of this nature. The work done is such a service, and the discounts from

regular charges are further services; and there are gifts beyond the discounts in many cases of special need. (And this does not take into account the occasional work done in compliance with regular orders for which no payment whatever is collectible because of the strange warp of financial psychology of some of the Christian workers whose training seems to have lacked entirely all business experience).

Likewise the importing department supplies various equipment of real value to the evangelistic forces; but this is of little significance in comparison with their service of demonstrating the Christian life in an understandable way, which can be referred to by evangelistic workers as indigenous exhibits in verification of their claims. Missionaries who present exhibits of this sort from cases known to them in their homelands may expect their hearers to react in one of two ways: Either they may doubt the accuracy of the report of a case too far away to be investigated, or else they may accept it as true and reasonable in another social and economic world but inapplicable to Japanese conditions. To be of convincing force the example must be in Japan.

That a staff of more than one hundred Japanese Christians are expending the pains and the financial obligations involved in such an experimental demonstration of the principles of Jesus ought to mean something to the cause of general evangelization in this Empire.

And there remains also a further, though indirect, service in the various experiments with new methods which an independent, self-sustaining organization can carry out; the results of which are available to all contemporary Christian workers who care to investigate.

Because we enthusiastically advocate one particular method of evangelism does not mean that we repudiate all other methods. Without enthusiasm for it, no one can keep at a difficult method. As a matter of fact, are there not three general groups of methods open for attacking the problems of effective evangelization and the establishment of a permanent organization, regardless of the details of ways and means? These three methods, it seems to me, are typified by the three ways one may get from one side of a mountain to the other. One may detour around the mountain, or one may climb up over and down again, or one may tunnel straight through.

Most of us in our mission work tend to take the course of least resistance; to seek a way round the mountain, we must at all costs get to the other side. A smaller number of us, with heroic stubbornness climb straight over, a strenuous labour, although it leaves little

trace behind. A few of us set about the task of tunnelling straight through. This means patience, slow progress, small "results," a life-time job on the one bore. But when these workers come out on the other side, arriving at approximately the same point as those of the other two methods, perchance, and certainly much later and with infinitely more labour, they have left behind them a permanent course, straight and clear and easy to be followed by all who come after, whether "foreign" or "native"; an indigenous organization that shall not be moved.

In considering "new methods," should we not measure them up by the test of their intentions: are they calculated to get us around, or over, or through the mountain?

In the Omi Mission industrial departments, we are merely trying to follow what we conceive to be the third, or tunnel, method. If we are wrong, no one but ourselves need suffer for it; for certainly the method is not one that is likely to lure the weak of will from the straight and narrow Way!

WM. MERRELL VORIES.

Pulpit and Press in a National Mission

IN the year 1887 at a gathering composed of Japanese and foreign representatives of the Society for the Propagation of the Gospel, the Church Missionary Society, and the Missionary Society of the Protestant Episcopal Church of America, there was founded that branch of the Christian Church in Japan which is known by the name of the Nihon Seikokai.* While preserving on the one hand a historic connection with the past, which is ever one of the sources of strength of the Church of Christ, on the other it secured that freedom and independence which is essential for the healthy growth of a national church. Today the Nihon Seikokai takes its place as a member of that great family in all lands which goes to form what is known as the Anglican Communion.

At the Triennial Synod of the Church held at Nagoya in 1926 it was decided to celebrate the fortieth anniversary of the above event, which would fall in the year following, by holding a National Mission. The responsibility for making the necessary arrangements was entrusted to the Missionary Council of the Church in consultation with the several diocesan councils concerned. As is not uncommon in Japan the Mission was given a special name, and it was called "The Awakening Movement."

In the autumn of 1926, the Missionary Council approached the New Life Hall in Tokyo, the headquarters of the Newspaper Evangelistic work of the Church, and invited its cooperation in the forthcoming Mission. As a result of subsequent discussions it was decided to set up inside the New Life Hall "The Literary Evangelistic Bureau of the Church." It was in charge of a committee of six, five of whom were Japanese, under the chairmanship of Dr. Motoda, Bishop of Tokyo. To it was entrusted the task of rendering such assistance to the Mission as it could by means of the printed page.

The Committee decided to make use of two main methods, namely, by issuing a special Mission newspaper, and by inserting articles

*Literally "The Japan Holy Catholic Church"—the distinctive name of the Japanese branch of the Anglican Communion. For purposes of convenience, and not in any exclusive sense, in the article that follows the term 'The Church' will be used to describe it.

in the secular press of the country, and it is with these two methods that the present article is concerned.

The special Mission newspaper was christened the "Seikokai Shimbun" (Church Newspaper) and consisted of three issues. In appearance and get-up it was exactly the same as an ordinary daily paper. It had its leading articles and its news columns, its interviews and its discussions of present-day problems, its social service reports and its women's and children's columns, its book advertisements, and in one issue, at all events, on the notorious 'third page' the story of a murderer! But the note dominating the whole paper was the evangelistic one. The paper was sold to the churches at the lowest rates possible for use in connection with their local missions. In one case a localized edition was brought out. An edition of 100,000 was exhausted, and many requests have come in since that it be continued as a regular feature.

Though the issue of this paper meant a tremendous lot of work for a short period for those responsible, yet it was not the main feature of the Bureau's activities. The more important task was that in connection with the use of the local papers alongside the local missions in various parts of the country.

Hitherto on such occasions activity has been inevitably confined to the immediate neighbourhood of the church concerned. By means of public meetings, posters and personal work, it has been possible to bring a few hundreds or at the most a few thousands within sound or sight of the Christian message. Now these methods have a permanent value, but it is a moot point if they are sufficient in an age when the whole population is able to take an interest in national and world movements through the medium of the daily paper. When in addition it is remembered that 90% of the farmer-population of Japan, which is half of the whole, is, as the recent report issued by the National Christian Council shows, still unreached, and when it is further remembered that this class is a reading class and representative of the best elements in the nation, it is perhaps not too much to say quite frankly that present methods are inadequate. If the Church is ever to win this land for Christ, she needs to think in bigger terms than she has done hitherto, both of the greatness of the task and of the unlimited resources in God.

Anyhow, the use of the secular press in connection with the local missions all over the country was an effort to broadcast the message on a wider scale than hitherto.

The general plan adopted in each centre was something like the following: As the time for the local mission drew near, an article appeared in the local papers on the subject of the need of a national awakening to righteousness. This was followed a week later by one announcing the forthcoming mission and introducing the speakers to the public. When possible their photographs were inserted. On the opening day of the mission a message appeared in the papers from the missionary himself, and this was followed on subsequent days by articles, by advertisements of the meetings, or further messages if there was more than one missionary. It was made an invariable rule to have articles by the local clergy also, as on their shoulders above all others would fall the work of the 'follow-up,' and they were the permanent element in the locality. Every article ended with an invitation to those unable to attend the meetings to apply direct to the Bureau for a specimen copy of the special newspaper referred to above. Between three and four thousand people availed themselves of this offer.

While the newspaper work in connection with the Seikokai New Life Hall had previously been confined to the central papers, in the year of the Mission the fullest use was made of the local papers. As a result articles appeared in some thirty papers stretching from Hokkaido in the north to Formosa in the south. In many cases the articles were inserted free, a small charge being made only for the actual advertisement; in all cases substantial reductions were made. In one case it was possible to use the local press through the courtesy and cooperation of the newspaper evangelistic offices of another Mission. In some cases negotiations were carried through direct, in some by the local workers, while some were entrusted to that excellent Christian Advertising Agency, the Mannensha, whose connections stretch throughout Japan. In every case it was made clear that the article was part and parcel of the work of the Church itself.

When it comes to asking what were the results, one is at once face to face with a difficulty. In a work of this kind, especially when the object of the advertisements is a spiritual and not a commercial one, it is almost impossible to sum up results; it is certainly quite impossible to reduce them to statistics. But it will perhaps suffice to show the power of this method, if a few instances are taken from the reports that came in.

From the standpoint of the Newspaper Evangelist, Hokkaido is almost an ideal field. The island is self-contained and is covered by

two newspapers, which probably reach 80% of its people, and both these papers are sympathetic to religion. The mission was held in over a dozen centres and three missionaries were specially invited for the occasion. Thirteen articles or notices appeared in each of the big papers. As a result of them the Bishop in Hokkaido writing some months after the Mission was able to say, "I found in Hokkaido that the publicity obtained through the newspaper work has been of very great value. The Church became known; the Mission became known; and the audiences were affected by the publicity. Everyone was enthusiastic about this method." The Chairman of the local Missionary Council in his own city reported: "The Newspaper work as a first experiment has been a success. In this place very good results were seen. The advertisements were put into the papers as articles, and as they varied in length and appearance they did not give the impression of being advertisements. I was amazed at the power of this method. The newspaper Editors and Publishers were very sympathetic and gave their best advice as to how we could put things in, and they themselves attended the meetings. The Head of one of the papers attended two of the meetings himself, and was extremely kind. I arranged with them that they should put things in free, but I think it will be well if you give them some token of thanks. (Hole's Illustrated Life of Christ was sent.—W.H.M.W.) I think that I will try and write articles myself from time to time to go in in a similar manner. The church was full for the first time in its history." Later he has since announced that over 100 'good enquirers' were secured by the newspaper articles, by which he means enquirers who have not stopped at giving in their names. In addition to the above over 500 applications were received from Hokkaido alone for further study and instruction.

In one of the prefectures not far from Tokyo two of the local papers were used. The Tokyo papers are the more influential and have the bigger circulation in the district, but the matter of cost prevented their being used. Judging by the result of the articles in the smaller papers, it is perhaps just as well. Writing after the mission the pastor in one of the cities in the prefecture says: "We are rejoicing at having had flourishing and much blessed meetings. I would like to see similar articles every time we have a mission in order to let people know as widely as possible about our church. As the position of the church is rather inconvenient, many people do not know where it is; and as the building is not a big one, we have

always considered an audience on the occasion of a mission to be a good one if it numbered fifty. This time I reckoned that on account of the articles we might get a hundred. Unfortunately just before the first meeting began we had a terrific thunderstorm; but we got our hundred! On the next night it was fine and the church was packed with two hundred people; so full, indeed, that there was not room to insert a gimlet! Such a thing has never been known in the history of the church."

In the city of Kyoto use was made of the Kyoto Edition of the Osaka Mainichi, which is one of the biggest papers in Japan, and a series of articles appeared on the local page. Writing of this the Bishop of Kyoto says: "With reference to the newspaper work done in connection with the Mission I feel that...the newspaper articles were very valuable in the movement. All the clergy were delighted when told that they could have such articles published, concurrent with the meetings. At the time I heard many of them speak in a most gratifying way of the articles which were published. They felt that the contents of them, and the widespread publication of them, could not but be a great asset in our work. I heard a number of the men also speak of individuals who had come to the meetings because of seeing these articles in the newspaper. As you say it is difficult to get a comprehensive record of the exact efficiency on this point, but from what I have heard I feel sure that it was great. Personally I have felt very highly gratified that the newspapers were not only willing to publish the articles, but offered greatly to reduce the rates.....To have them offer cooperation in what was a purely evangelistic campaign indicated a degree of sympathy with the Christian cause which ought not to be overlooked."

Finally a word should be said about the plans that were employed in the capital itself. Here the situation was entirely different. The papers are national; there are no local ones worthy of the name. It hardly seemed right to use a lot of money on articles which go all over the country to advertise meetings in a lot of little local churches in one city. Besides, even if it were deemed desirable, the advertising rates were such as to make it almost prohibitive. The situation called for new plans. It was decided to open the Mission with a big united meeting in one of the public halls of Tokyo, and accordingly the Bureau decided to concentrate on this meeting. If the Mission made a good start and the opening meeting was made very definitely a prelude to the local missions that followed, there was no reason

why the newspaper work should not focus its main attention on this beginning. Accordingly articles appeared in two of the Tokyo papers with messages about the Mission and the missionaries who were to speak at the meeting; on the day before the meeting an announcement of it appeared on the back of the tram-tickets of the city, on the

5 10 2 水曜日 聖公會新聞、道里 中込所 銀座 竹川町十七 新生館	動運醒覺國全會公聖本日		+
	會演講大教督基		
	師牧藤後・長局田深・士博出名・士博田元 揮指授教辻・奏演園歌聖會公聖京東		
	堂講聞新日朝 <small>ヤス橋キ</small> 時七夕六 <small>明</small>		
トスリキスエイ、人見を神は人其、者き濟の心、なかるな福幸			

ORIGINAL

5 10 2 WEDNESDAY FREE! SEIKOKAI NEWSPAPER Apply to the NEW LIFE HALL 17 Takekawa Cho Ginza TOKYO.	NIHON SEIKOKAI AWAKENING MOVEMENT		+
	GREAT CHRISTIAN MEETING.		
	SPEAKERS:- BISHOPS MOTODA & NAIDE, REVS FUKADA & GOTO. TOKYO SEIKOKAI CHOIR - CONDUCTOR: PROFESSOR TSUJI.		
	ASAHI PUBLIC HALL <small>TOMORROW 7 o'clock</small>		
BLESSED ARE THE PURE IN HEART. FOR THEY SHALL SEE GOD <small>JESUS CHRIST.</small>			

TRANSLATION

day of the meeting itself notices appeared in three of Tokyo's biggest papers, while a full programme of the mission throughout the city was prepared for distribution among those who should attend the meeting. It was with beating hearts that we awaited the results. The united prayer meeting held four days before was an assurance of what was to follow. On the evening in question the hall, which seats a thousand, was packed with fourteen hundred, an overflow meeting of six hundred was held in a hall a mile away, and it is reckoned that another thousand who came to the main hall went home without going to either meeting.

Further, the reports of the local missions given some weeks later showed that on the whole attendances were above the average, and it was felt by all that the experiment was worth while.

Of course it must be made quite clear that this result was not due solely to the press work; the cooperation of the churches was an even bigger factor. But if the appearance of those who attended these meetings is any gauge there is no doubt that a very large percentage were of the type who do not normally go near any church.

Nobody was more conscious of the shortcomings of the work of the Bureau than those who were responsible for its conduct. In many cases the preparation was hurried and the results were disappointing; in some centres the slowness of the local workers to respond to a new idea made it difficult to get a move on, while to others the novelty frankly made no appeal. In many cases the staff-work left much to be desired, but at all events it gave experience which should be invaluable in future. But there is no doubt that despite it all the experiment was tremendously worth while. Not only was it of use as a direct evangelistic effort, as the above letters show, not only did it serve to bring the Church and its message before the public as never before, but above all it opened up vistas for future service which call for pioneers who will go forward to win fresh territories for their Lord and King.

W. H. MURRAY WALTON.

Experimental Work in a Japanese Village

"The Friendly Neighbour Hall" at Gokurakuji

WE might first mention our objectives in starting "The Friendly Neighbour Hall" or Airinkwan and then tell something of the results, though these are extremely hard to collect for the reason that the separation of the diverse influences at work upon the village children is so difficult a task as to be almost impossible. Some of the objectives are being moderately realized, but this may be chiefly due to the influence of the well-to-do and cultured people who are settling in this section of the country and changing its character radically, and also of course acting as a leaven in making the village people more like themselves.

Another reason is that the older children who came to us twelve years ago have now grown up and gone away, at least we seldom see them. Some are married, some working in trades, some in domestic service and some have died. Two went to Mission schools and became earnest Christians but married non-Christians.

Lastly, the children we have now are partly villa children and ordinary residents, and partly villagers and hence our objectives are changing somewhat with the change in the personnel of our pupils.

But to enumerate the objectives: (1) sanitation and hygiene. When we saw so many children suffering from boils and skin diseases we felt the sanitary conditions must be bad and hoped to improve them. When we saw the seashore defiled by unsightly heaps of garbage we wished to join in village improvement work. (2) Moral and spiritual needs. When we saw how ignorant the children were and that their morals and manners and home education were sadly neglected, we wished to give them religious and moral education and also supplement the school teaching by providing home reading, a free kindergarten, boys' and girls' clubs, a reading room, a playground and at Christmas a celebration at which all would be welcomed and entertained, especially the little ones. We hoped for some mothers' work, too, if a teacher qualified to give instruction could be secured, but this latter feature has been almost entirely neglected. The kindergarten

teacher was usually not well trained or sufficiently interested, or strong enough physically.

Now as to what we actually did do, the record might be made very brief, say statistical, or very detailed, including many descriptions and incidents. As the space is exceedingly limited, this account must be greatly condensed.

We began with a Sunday school and such teachers as we could find willing to come without pay. In the spring of 1916, we opened a kindergarten with about twenty children and employed a teacher for four days a week (sessions 9:30—11 a.m. and only on fine days). We paid about twenty yen per month. When the teacher lived with us we gave board in exchange for household or other services. We kept the kindergarten up until about 1923 just before the earthquake. Since then we have limited the sessions chiefly to Sunday. The Sunday school has been run continuously since 1916, except that in spring and summer the children often take a partial or complete vacation. Our best season is from October to March. The attendance varies greatly, say from 10 to 50, according to whether good teachers are secured and the location is central, etc. We have had three locations and three different buildings (gradually moving west), but all in Gokurakuji village. Our teachers have been such as were available—sometimes volunteers from town Churches, sometimes even Rest Home guests, often ourselves or our Christian neighbour, sometimes a high-school graduate, and even our maid who used to help, in cleaning and lighting fires and taking home the kindergarten children. Our Christmas tree has always been an attractive feature and we often have two or three celebrations of different kinds at Christmas.

As to clubs, we had a boys' reading room and club open once a week in the season for several years but it was impossible to get a good boys' leader and finally the "gang," for such it was in the early days, left us, and we had only girls at Sunday school for some years. Now the boys are back again in small numbers in Sunday school but are of all classes, not a "gang," and at the last meeting of the boys' club we had twenty present. The girls' club has been kept up for all these years at irregular periods—sometimes on holidays, sometimes to prepare for Christmas, sometimes as a battledore and shuttlecock party and sometimes as a summer picnic in the garden or on the seashore.

We always have refreshments, sitting together round a long table, with the girls taking turn in serving the tea and cakes and oranges. Then we sing and talk a little or have a story. We have magazines and books, blocks and toys and pingpong for use in leisure hours. The children open the cupboards and help themselves and never or very seldom abuse the privilege. We do not lock the building but have had no trouble with thieves except once or twice when some collection money disappeared. We have collections only at Christmas or Easter and then give the money to starving Russians or Chinese or fire sufferers in Japan or Korean flood refugees. In 1923 we gave it to ourselves, as the needy ones after the quake! We bought a ¥115.00 organ about that time and needed all the money we could get.

As to hygiene and sanitation, we have not done much, but the children have gradually improved—very seldom now is a child seen with boils on its face or hands, and the washing facilities we had in the building are not needed now, so no longer provided. The children seldom come with dirty hands or rough hair, and in summer they wear bathing suits like the resort visitors and are seldom improperly clothed as they sometimes were in the old days. But the garbage question is yet unsettled, our poor efforts to teach by word and example meeting with but little success.

But why is this "Airinkwan" settlement work "a new method," such as the Editor requests? Let me indicate these new features briefly. It is independent of church or mission control, though contributions are accepted from any good source. It is supported partly by local people assisted by personal friends of the originators. It is religious settlement work and hence broader than either church or settlement work alone. It is carried on by one foreigner and one Japanese as co-workers, with Japanese assistants, in a Japanese environment. The advantages of the western mind are added to the excellences of the Japanese mind. Precedent thus becomes less powerful, and reason more so. The mistakes of both East and West are seen and avoided, to some extent at least, but in the process considerable friction is engendered hindering the smooth working of the machine but possibly increasing power and heat, and certainly breadth of view.

The greatest difficulties have been these: the untrained and immature teachers, the unwillingness of teachers to be directed by a foreigner, the grotesque Japanese of the foreign director, the lack

of love for the villagers on the part of us all—what love we have appears to be genuine, but it is too thin and discriminatory, e.g., children are loved more than parents. But on the other hand the following important points should be noted. Without foreign initiative the work would hardly have been begun and without Anglo-Saxon perseverance would hardly have been continued at times when the outlook was discouraging; without Japanese cleverness and art and industry, faithfulness in detail work, and ingratiating personality, the work could not have been begun, nor have won the confidence of the community, nor have been carried on with even a measure of success to the present time; and without the backing of foreign as well as Japanese money but little could have been done.

The experiment may not have been a big one, but it has been abundantly worth while both in serving the community and above all in bringing a Friendly Neighbour into the hearts and lives of the young people of this village.

K. INAZAWA.

"Loaves and Fishes"

JESUS out of his great compassion distributed loaves and fishes to the assembled multitude. This was not done as a means to get them to listen to his message. These loaves and fishes had a value of their own. They fed the hungry. That was enough. I don't believe Jesus had any motive in giving the loaves and fishes beyond feeding the hungry. It is well therefore in our Christian work in this country to have some who simply seek to express this human compassion of our Lord. This is indeed the single motive of the work of the East Tokyo Mission of the United Church of Canada. In this mission there are four centres of work, Nippori, Negishi, Azumacho and Kameido. Let us begin with Nippori, the slum.

In the slum, human need is evident everywhere. There are the hungry, the out-of-work, the sick, the feeble-minded, the delinquent and the lonely. The Nippori Settlement tries to meet some of these needs. In the dispensary about 55 patients are cared for daily and about 10 babies are assisted into the world every month by our midwife. In our day school 180 children, gathered from the dirty streets, are educated. Many of these are without "seki" and therefore unable to enter the ordinary school. The school medical examination showed many of them under-nourished, as both parents are away during the day and the child has either nothing or at most a few sen to spend on the noon meal. Our school provides a hot meal for 31 children daily. Many of our girls are in grave danger of being sold to the bad quarters to bolster up the family income. We do our best to get them located in suitable situations. Our great hope in the slum is the children and by means of our girls' and boys' clubs we try to lift them out of their surroundings and give them a new start in life.

We have a bath for them, we give good motion pictures of our own, we sell them toys from our Goodwill Industry at a mere trifle. Thus we are fighting for this young life against the great odds of the slum.

Our Family Welfare Department is in touch with 700 families mostly living in 3-mat houses (6 ft. by 9 ft.). Here families, parents and children exist: we cannot say live. They sleep, eat, cook, play,

give birth to children, and die all within the confines of this little room. Such families have many problems and the Welfare Department is kept busy, placing patients in hospital, finding work, settling family disputes, registering children or marriages, preventing the sale of girls, advising on family budgets, making loans for equipment, and what is one of the surprising things, making bank accounts for them. We have now 80 families with bank accounts. Money for this is collected by our visitor daily. If loans are made the return payments are made daily.

When the last call comes to some weary sojourner and there is nothing to pay for a burial, the Settlement hearse comes and we act as undertaker as well as taking charge of the funeral. If anyone wishes to see the slum let him come to our old people's club which meets monthly. This club is just to give them a pleasant evening with some sort of amusement and tea and cake.

Our Night School is a more hopeful kind of work because it has to do with the young and enterprising. We have sewing classes and a night middle school. This latter is not largely attended as yet but it is a way up to some young people and we want to keep the door open.

Our newest but perhaps best known enterprise is the Goodwill Industry. Goods no longer in use are collected by us from well-to-do families in bags sent out by us. These goods are disinfected, cleaned, repaired and remodelled. Wages are paid for this to the out-of-work and then the goods are sold at a very cheap price to the poor in our own Goodwill store. Just now 923 bags are out, and 25 workers are at work. The reader may do his little bit in this work by writing for a bag, 1502 Moto-Kanasugi, Nippori, Nippori Airindan.

We have not forgotten the religious side. We have a splendid Sunday school, and religious influence comes in directly or indirectly in nearly all our work. We baptized 10 people during the year, and all of these are from the families above described. Our prayer meeting is well attended and cottage meetings are also held.

So much for the work of Nippori Settlement. Some may regard it is as well-meaning but futile. It may seem like an attempt to bale out the ocean. But don't be deceived on that point. This country has not yet really begun to take care of her poor. We are helping her to begin. We are drawing people's attention to the problems. So we dispense daily loaves and fishes just because hungry people can eat them and be filled.

At Negishi we have a different community and hence a different work. It is largely a district of small shops and people working in small factories. The people are for the most part living normal lives. But there is much lacking in them and the Negishi Hall hopes to supply some of their wants. We have in the Hall, a kindergarten, night school, sewing school, children's English classes, boys' and girls' clubs and a public playground. On the fourth story of the building is the missionary's apartment. From his standpoint it is therefore a Settlement and gives him daily contact with every branch of the work. The church is built just across the corner from the Hall. There is nothing new in the forms of work carried on at Negishi. They may be seen in many places elsewhere. The missionary living in an apartment in an institutional building, however, is not so common. This plan is one that has very great advantages and provides for him and his wife all the work they can do at their very door. Our regret is that we have other duties elsewhere and are unable to give all our time to Negishi.

Our third institution is the Labourers' Dormitory at Azumacho. After the earthquake the Home Office entrusted us with about ¥30,000 to build and equip a lodging-house for labourers. We undertook the work because we felt that the church should cooperate with the Government in doing this sort of thing. We were glad that they wished to have us do it. We have a church and kindergarten next door and the pastor is manager of the dormitory. We have not found the lodging-house a feeder to the church. One reason is that many of the lodgers are free labourers and do not stay long anywhere. Recently we have had a much greater number of factory workers and we hope that we may be able to make our dormitory a place where men who are seeking a higher life may live. If we can secure a good nucleus of Christians within the dormitory I am sure this can be done. However, we consider the service rendered to the public by the dormitory to be quite enough to warrant our carrying it on, even though it be of no special value to the church.

Our fourth institution is Kameido Church. Both this church and the one at Azumacho are situated in working-class districts and from the first have sought to provide churches for that class. Both of them have been successful and we are glad to say that the door to the heart of the industrial worker is opening. Hitherto it has been difficult to reach the factory workers. They have thought that Chris-

tianity was a white-colour religion. We are glad to say that today we are meeting with at least as much success in this field as has been experienced elsewhere among students.

I am told, however, by those who have experience that unless a worker has been in Sunday school as a boy the chances of reaching him are very slight indeed. Hence the great value of the Sunday school in working-class districts if we are to gain an opening into the worker's mind.

I am sure that a kind of Social Work such as we have at Negishi would be effective among factory workers. We hope to proceed along this line in the future.

Loaves and fishes have their independent value. The gospel has its own special value. Both of these the East Tokyo Mission brings to the industrial districts of Tokyo.

P. G. PRICE.

The "One Sheep" Movement

THE World War brought a great financial boom in Japan and lawyers were very prosperous everywhere, then. In the coal and steel districts of North Kyushu, many cases were brought to the courts, calling for more lawyers in civil and criminal cases.

Just at this time, a young and brilliant lawyer opened a small office in Fukuoka. He was specially fitted to take graft cases of Government officers and he made his name among the established legal firms. Soon after the boom came he was one of the most noted lawyers in the whole island of Kyushu and became a member of Fukuoka City Assembly. As is the way with all successful non-Christian men, he drifted very far into the *geisha* and liquor life. He drank heavily and thought that his brain could work better with the stimulus of liquor than without it. About the close of the World War there was one of the biggest Government graft cases, exposed in connection with the Yawata Steel Foundry. The chief of that semi-Government company, a famous man of the Japan Navy, hanged himself on account of the exposure. Mr. Shigemaro Yamashita, the lawyer, was employed by the steel men to defend them in the court, along with several other famous lawyers of Japan. In the midst of the case Mr. Yamashita felt dizzy and could not hold himself together in the court. He went home and consulted a doctor. The prescription was to cut entirely away from alcohol and *geisha* girls and keep quiet at home.

Being a man of strong will, Yamashita stopped drinking *saké* instantaneously. But he found out that he had gone too far into the alcoholic life. A nervous breakdown came on him so severely that everybody thought he could not live. For three sleepless years he wondered about death. His wife thought he had lost his mind. He tried all kinds of drugs to cure sleeplessness and found that nothing was able to save him. Finally he said to himself, like an old Japanese *samurai*, "It is better to die heroically than to cry out for salvation to doctors and medicines that seem useless." So he threw away his medicine bottles and all sickroom supplies. He stopped worrying about his sickness because he had resolved to die. He lay abed for many days getting ready to experience the climax of life,—death!

Death did not appear and he felt hunger and thirst. So he took pure water and a little liquid food. Slowly he returned to health, without using medicines. This experience of visiting the gate of death, made him think seriously about Jesus of Nazareth, who passed the lowest and hardest passage of life. Yamashita resolved to imitate Him and see if he could not taste a similar experience for Japan and for this rotten world.

As he was living in Beppu, he came in contact with a Methodist pastor who was quite "interesting" in presenting the real meaning of the Cross of Jesus. Yamashita decided to become a Christian at his first meeting with this pastor, and when he appeared in public he was seen wearing a silver cross on his watch chain, not being willing to wait for people to discover his new faith.

The *One Sheep Association* was formed in Beppu by Mr. Yamashita's efforts, and many leading men of the city were brought to the meetings. One of the most influential men in business in Kyushu told the writer, "Yamashita is persecuting us and we just have to come to these gatherings, for he sends automobiles after us at the meeting time." It is interesting to hear of a person actually driving men to Christian meetings. Christian laymen may do many things that ordinary evangelists cannot think of.

In the meetings of the One Sheep Association, everybody has a chance to express his opinion on all social and religious matters. In fact, they are all asked to take part, for a few minutes each. It is an interesting experiment as a forum. They usually meet in a hotel reception room.

It must be admitted that Yamashita San spends a lot of his money secretly for these meetings. He used to spend it for *geisha* girls and *saké*, but now he uses his money for a different purpose.

His character, his training as a successful lawyer, his death-bed experience, his prodigal past, and his great awakening to the new Christian life, bring all kinds of men to this One Sheep Association in Beppu. Of course, the Methodist church there is cooperating with him.

In the meeting of the One Sheep Association, they use a printed form of service. They always read the 13th chapter of I Corinthians and Luke 15:1-7 in three languages, as their Magna Charta. And they all unite in the Lord's prayer.

Yamashita San is a born agitator; he has taken the idea of the One Sheep Association to Nagasaki, Osaka, and Okayama. In Nagasaki, Mr. Kanemitsu, the chief of the Nagasaki Customs House, is leading the Association.

The purpose of the One Sheep Association is not only to bring the wandering sheep into the Christian fold, but to voice Christian principles in actual social life.

In Bungo Province, where there were very severe fighting and the killing of Christians in the 16th century, people used to think that Christians were about the worst kind of outcastes. In the midst of this prejudice, the One Sheep Association has changed the whole feeling of the people toward Christianity. The change of character in Yamashita, the leader of the One Sheep Association, was so conspicuous that the whole province took notice of him. When a railroad station master was killed in trying to save a drunken passenger, the One Sheep Association held a memorial meeting for him at the Station. A silver vase was presented for the chief's desk, with the following request:

"Please arrange to have some kind of flowers every day in memory of the heroic service of your deceased station master, and remember that the whole Nation honours such a noble sacrifice at this railroad station." The railroad workers thought it a great honour to receive such public recognition of their services. And thus by honouring others, the One Sheep Association secured public favour for its movement. Motor buses driven by sober drivers would be a service to the public. In Beppu, the One Sheep Association got the sign. "*Safety First—Sober Drivers*" put on all Kamenoi public-bus company's cars.

The One Sheep Association believes in interdenominational Christianity. Their discussions on Christianity emphasize the following points:

Denominational Christianity, both Catholic and Protestant, is very puzzling to the people who have lived away from all Christians' wars and ill-feelings of the past centuries, which were caused by differences of opinion on the part of a few agitators, called "Founders of new Denominations."

Why should Japan suffer from Occidental *separatists* who have made many Christianities out of one Christ. If it had not been for financial control of Mission fields from far away home-boards and

Missionary societies, Japan might have seen One Christianity, helping the whole National situation.

"A League of all Christians" would be better than denominations to clear up the whole situation. One church, one Christ, and one baptism can only come on this earth when such a "League of Christians" idea prevails. The present churches are too small to embrace the whole of mankind on earth.

In the old Buddhist scriptures of India there is a legend of an "enlightened" man who lived in a room only ten feet square. One day he was visited by 38,000 men who came to listen to his words of wisdom.

If Christ were made the true and only Centre of the Church, millions would gather round Him, and churches could be established even without adequate buildings!

The One Sheep Association is a small illustration of what can be done, by consecrated leadership, toward bringing the multitudes into a spiritual Church.

E. V. YOSHIDA.

Educating For/By Citizenship

Before the vivid scenes of the great earthquake had passed away, the farseeing heads of St. Paul's Middle School of the American Church Mission began to make plans for the new school to rise on a new site at Ikebukuro. In the reconstruction plans, the authorities decided to limit the student body to 500 instead of the thousand that were housed in the old historic buildings in Tsukiji. The Right Rev. Charles S. Reifsnider, D.D., President of Rikkyo Gakuin and the Rev. Shigeo Kojima, Ph. D. planned, even before the ground was broken for the new plant, that the School should take on new life in the new building. They likened the school building that their American friends contributed to a body and the students to the spirit. They realized that the school must begin to keep abreast with the new spirit that had sprung up throughout Japan following the earthquake. They knew that unless the students had a spirit of fellowship and modern discipline, the new model reinforced concrete middle school plant would be like a "white sepulchre which outwardly appears beautiful but inwardly would be full of dead men's bones and of all uncleanness."

They wanted their new school, that would arise from the ashes of the old, to be a worthy contribution to Christian educational endeavour in Japan, and that their friends across the seas would feel well repaid for their contribution. "Except the Lord build the house, they labour in vain that build it."

With these thoughts in mind, Dr. Kojima, who had only recently returned from several years of study in America and had become headmaster of the institution, appointed a Committee of Five progressive members of the faculty with himself to investigate how discipline was being maintained in the many middle schools throughout Japan. This Committee found two kinds of regulations in force. First the kind that dealt with moral principles, such as "Students must be diligent, Students must be loyal to the Imperial Family, and Students must be punctual." Secondly, they found that some Middle Schools enforced a more minute application of moral principles such as "Students ought to cut their hair short," and "Students should not carry knives," etc.

The Committee was not satisfied with either as a basis for the governing principles of the new Middle School-to-be. They felt that these old principles would not meet the growing needs of modern Japan's secondary education. They felt that discipline to govern the students of the new school must be that of a freeman: That the student must have a part in the making of the rules they themselves must obey. This recommendation became the first basic plan or idea for the new system. The Committee then went farther in their recommendation by stating that the present was the "age of democracy" and quoted in their report what President Butler of Columbia said in dealing with the individual in educational philosophy, "As the century closes the soundest educational philosophy the world over teaches that the individual alone is nothing, but that the individual as a member of society and of a race is everything;" or again the words of that well known German educator, Professor Natrop, who said, "The innermost heart of education is in the training of the will as conditioned by the life of a community and again as conditioning that life." They argued that especially in Japan, where general suffrage was being sought more than ever before by the masses, moral education in this new age must be founded on democracy. The student must live not only as an individual student as heretofore but also as a citizen of the community.

While the majority of the schools they investigated only emphasized sportsmanship and scholarship as the chief functions of their moral education, the St. Paul's Committee stressed the fact that a third principle should be added,—that of citizenship. This report was so well presented and the points so completely made to the authorities that the school officials voted to introduce what they termed, "the School City System" of discipline, as a means of attaining the basic principles of this new moral educational plan.

Purpose

"Do ye to others as ye would have them do unto you," became at once the motto of the new plan for both students and teachers. With the idea of accomplishing its twofold purpose, first, a freeman's discipline, and second, a new spirit of democracy, the authorities immediately started self-government among the students. They patterned the system after that prevailing in the Tokyo City govern-

ment plan, dividing the school into ten wards, two each for each year, representing A and B classes.

The Principal of the School became the Mayor of the School City, and three teachers became Deputy-mayors, each in charge of the three departments directly affecting student government, (a) Discipline, (b) Sanitation and (c) Equipment or school property. The ten wards of fifty students each are headed by a teacher as Ward Master, and then comes the Ward Assembly proper consisting of 15 elected members from the students of each class, all elected by popular vote. The first three members of each Ward Assembly make up the Municipal Assembly, while a Municipal Council is elected from the two highest classes, V a and b, and IV a and b. The Ward Assemblies meet regularly once a month, while the Municipal Assembly and Municipal Council meet once a term, although extraordinary meetings may be called when necessary.

For three years this form of student government has been functioning effectively. The students have expressed by their individual votes the kind of laws by which they want to be governed. Discipline, sanitation, health and the school equipment have been well taken care of. The boys have done better work, they have proven through the three-year experiment that they are willing and desirous of living up to any obligation that they themselves vote as law. They have practically put into effect the honour system in examinations and study period. Their own Ward officials carry out the orders of the School City Government.

The plan has been followed with a great deal of interest by the Department of Education and a number of the larger secondary school principals throughout Japan. It is a distinct departure from the old rule in Japan whereby the Faculty members must make all the laws and the students must merely obey them. They have taken their work very seriously and a careful record is made of all the laws and rules they themselves pass and an equally careful record is kept of how the laws are obeyed and carried out. Beginning with the recent graduation ceremony the "student government" began awarding two prizes to be given each year to the two graduates declared by vote of the School City Assembly to be the honour students in student government. These have already become the most coveted awards that the school gives to its graduates.

The Japanese youth of today has proven to the St. Paul's authorities that he is keenly interested in self-government and the school

expects to continue the system, which teaches the youth of Japan how to be a Christian citizen, that is as one who has learnt obedience as the key to community life and is prepared to take his place as a leader worthy of the great traditions of the Japanese Nation.

P. RUSCH.

The Nagoya Y.M.C.A. Scouts

ABOUT a year ago at the annual conference of the secretaries of the Young Men's Christian Association, Mr. Masuda, General Secretary of our local Association here at Nagoya, made a proposal to the effect that since Japan was a land of fires, earthquakes, and similar calamities, every local Y.M.C.A. should train a corps of young men who might be able to render immediate service in such time of need. Though no one could tell beforehand when a calamity of major proportions is to arise, sooner or later one is sure to come and we ought to be sufficiently on the *qui vive* to "be prepared" and not wait to do our organizing and training after the need has arisen.

Though at the time the proposal seemed rather doctrinaire to most of the other secretaries present, the idea had sunk deeply enough in Mr. Masuda's soul to blossom out later into an organization known as "The Nagoya Y.M.C.A. Scouts." As far as I know there is no organization of a quite similar character either in Japan or elsewhere, so it may rightly be classed as a "new enterprise."

The Y.M.C.A. Scouts have few things which can be called absolutely new. In many ways they resemble the International Boy Scouts: The uniforms and equipment are similar; the members are divided into patrols of eight men each, each patrol having a patrol leader and the group as a whole has a Scout Master and Assistant Scout Master. In other ways, however, it bears the ear-marks of the Y.M.C.A. What Mr. Masuda has done is to take the two organizations, the Boy Scouts and the Y.M.C.A., select the strong points of each and adapt them to a Japanese group of young men living in a Japanese environment. The Y.M.C.A. Scouts' emblem, for example, is the Boy Scout fleur de lis "Be Prepared" inside of a Y.M.C.A. triangle. The international fellowship idea, too, undoubtedly comes from the "world-wide" emphasis of the Young Men's Christian Association.

The new organization has now three patrols, that is, twenty-four members. A decided point of difference between it and the Boy Scouts is the fact that all the members of the Y.M.C.A. Scouts are young men rather than boys. Their ages range all the way from seventeen to twenty-eight, the average age being twenty-one. They

work under a very definite constitution with purpose, law, oath, curriculum of study, etc. all carefully written down and assented to by each member on joining. Just how the Nagoya Scouts resembles its parents on both sides and what it has inherited from each will be seen by glancing through some of the important points in the constitution.

A. The purpose. There are three main items in the purpose. (1) To promote the all-round development of the members—moral, mental, physical and social. (2) To serve the state and society. (3) To promote international good-will.

B. The Scout Pledge. "I promise to trust God, to reverence the Emperor, and to serve my country. I promise to help my fellow men on all occasions. I promise to observe the Scout Law."

C. The Scout Law. The important points of the law are as follows;—to practise loyalty and filial piety, to stress justice and righteousness, to do one's duty, to be obedient, to think of others, to be polite, to be self-possessed and unafraid, to be diligent and sincere, to be pure in heart and in body.

D. The Scout Curriculum of Study. (1) To know the constitution of Japan; to know the political flags of all the leading countries of the world and the names of their political leaders. (2) To learn the Scout oath by heart. (3) To learn the Scout history, rules, slogan, meaning of the symbol, song, the salute and the pass word. (4) To do one good deed a day.

When the above are all mastered advance work will be assigned.

There can be no doubt whatever as to the salutary effects of the organization on the conduct and attitudes of the members. They are progressively courteous, gentlemanly, and a strong group-consciousness is being developed. Too much emphasis cannot be placed on the fact that this is a self-governing club. Mr. Masuda is the Scout Master but he is consistently wise in the way in which he keeps in the background and puts the responsibility on the members of the group. Since the avowed purpose of the organization is public service in the larger meaning of the term they must needs "get ready." During the summer and autumn several times they were out camping. One time they went to the seashore, another time to the mountains, and still again to a plain near the city. They want as varied an experience as possible. In each case they do all their own cooking, carting, buying and planning. All the members have con-

fidence that they can now plan and prepare a meal with the best of them. To the majority, city-bred as they are, this is quite a novel experience but as helpful and enjoyable as it is new. On two occasions they have held three-day institutes on first aid. Some doctors from the Medical College, sympathetic with the aims of the organization, came over and initiated the members into the mysteries of bandaging, bone-setting, resuscitation, etc. At the first institute anyone who wished was privileged to attend and some forty-five young men took the course. The group has "served" at one fire already and proudly displays a letter of thanks that came from the local Young Men's Society.

A real point of difference between these Scouts and the International Boy Scouts is to be found in the fact that the Y.M.C.A. Scouts is organized on a definitely Christian basis. This does not mean that all the members are Christians—at present less than one-third are such. One member has already received baptism since the group began, and most of the others are now enrolled in some Bible-class. The influence is quite Christian. The first half hour of every regular meeting is given to devotions, Bible-reading and prayer. It is interesting to note the encouragement we received at the time of organization from the officials of the regular Boy Scouts in regard to the matter of Christian emphasis. The Boy Scouts are of course quite "secular." Mr. Takamatsu, the head of the Boy Scouts, though himself a Buddhist, over and over urged on us the advisability of stressing religious factors in the training to be given. The Y.M.C.A. particularly, he said, ought not to think of organizing a group without stressing heavily the strong points of Christianity. Mr. Masuda now has a plan to internationalize the idea of young men scouts with religious emphasis; he thinks that Christian bodies, especially, ought to utilize this powerful agency for good and not to leave such a productive field to purely lay bodies.

The most unique feature of the Nagoya Y.M.C.A. Scouts is the promotion and management of their "Noenjo" or experimental farm. The "farm" is a tiny one—only 300 tsubo—but it represents a lot of thought and labour. It was levelled, tilled, planted, weeded and drained by the Scouts themselves. In it they produce vegetables, fruits and flowers only. For the flowers, early fruits and bulbs, a greenhouse with Arcola boiler attachment has been erected thus bringing the whole cost of the enterprise up to something over ¥2,000. The

money, however, was raised in an incredibly easy way by simply getting twenty men to underwrite the cost at an average of 100 yen apiece. We found a most unusual interest in the plan among the business men of the city. Most of them in their own youth were accustomed to some kind of manual labour and feel keenly the loss of such to the modern young city dweller. We were simply delighted with the response when opportunity was given to participate in the plan to "bring the young men back into contact with the soil and thus to increase their love of nature" as the prospectus reads. The current expenses are met by a yen a month membership, the Scouts agreeing to present to the members twice a month such flowers or fruit or vegetables as may be in season at the time. In this way the venture becomes a cooperative not a commercial one and the members have a definite purpose for their activities. In addition to the plots for general use each Scout has his own individual plot where he is free to follow his own special taste in the produce he raises.

The best proof of the success of the enterprise is the continued enthusiasm of the participants themselves. The other day I asked one of them what he thought of the Scouts now after more than half a year's membership. He replied that he was getting far more value from it than he had anticipated; the fellowship alone was worth much to all of them, he said. The uniform and the ceremony of course has a good deal to do with the interest attached since most people are not averse to a little show. The determining factor in the continued interest though, I am sure, must be looked for elsewhere. It is to be found in the fine purpose of the plan and in the fact that here is something worth while which the members themselves are doing; the Y.M.C.A. made the original suggestion and are following it up with thoughtful care but the execution of the plan has right from the first been entrusted to the Scouts. It is their enterprise. If, as our modern educators say, "to think, select and execute" is the sole road to character development, we may safely say, it seems to me, that the members of the Nagoya Y.M.C.A. Scouts are engaged in an undertaking replete with real character-making possibilities. I shall be glad to send literature to anyone desiring such.

G. ERNEST TRUEMAN.

Odds and Ends by Way of Experiment

OUR ANNEX

WE have a small Japanese home for young men. Those who live there are financially independent, each paying twenty yen a month board. At present two of them are students; one is a young man working under a High School professor, and another is a farm youth spending his time studying to prepare himself for work among the young men of his village. These young men help in our Sunday school and are active in selling Bibles, visiting the sick and playing with the neighbourhood children on our playground. When guests come in from the country they go to the guest room of the "Annex" where they are more at home than in a foreign-style bed. These young men return to their home villages with a living faith and the ability to run a Sunday school!

Bible Distribution

The Scripture Gift Mission has a "One-a-Day Band" to which some of our young men belong. They agree to give away a Gospel every day. We have added to this that they must sell a Testament every week. This is helpful in getting the Christians to witness. The Sunday school children sell Gospels to make their own money for collection. Anything that will get Christians to sell Christian literature does a double work. Our Roadside-Resthouse evangelist distributes free literature and sells Testaments. A box contains Testaments and a slot into which money is dropped.

Lectures at Schools

In the past year we have have been able to get in touch with primary and middle grade schools in country places where it is easy to find open doors for the Christian message. At first we went in with temperance talks, which opened the way, in most cases. Several young men's societies have invited us to speak about Christianity or some subject connected with country life in America. The latest is an invitation to come and help a Buddhist Sunday school in a famous country temple!

Newspaper Work

Local country papers are glad of news items and almost anything a foreigner can give them. The leading Mito paper has agreed to give us space for Sunday sermons. I have supplied quite a few of these, but it is difficult to get the right sort of sermons. It has occurred to me that we might have a newspaper sermon syndicate. We could get prominent Christians to write short sermons that would be released on certain Sundays to papers all over the country. I am sure we could stir the whole nation by cooperation in this direction and real, Spirit-filled messages.

H. V. NICHOLSON.

"THE HOUSE OF THE VINE"

Most thoughtful people feel that the cultivation of the devotional spirit is most essential in the young minds of children, who are growing day by day much as fresh grass grows in the field. It is quite important to teach them to offer pious prayers to our God, the Father, and to train them in that generous, hearty, abundant love which is the motive power of one's inner life. The one thing that can accomplish this, is educational power which is based upon the spirit of Jesus Christ.

Schools in Japan, however, are prohibited from giving this essential religious education or religious culture to their pupils, so that this important mission has been entrusted to the Sunday schools of the churches as their especial duty. But have they fulfilled it?

The most necessary part of religious education is not only to teach mere Christian doctrine, but to sow seeds of kindness in the young, pure, gentle hearts of children and to cultivate them by our love and prayers. We must so train them that they can judge things that are true, things that are beautiful, things that are holy, things that are perfect, with the eyes of their own pure souls. In short we are to so cultivate them that they will easily accept the teachings of Jesus and follow Him when they grow up to manhood. This is the aim of our movement.

Such a movement should not be limited to those who come to our churches and Sunday schools, but the privileges should be equally given to all the children in the world. They are all the beloved chil-

dren of God. We ought to go out into the streets and hunt out the poor children from every corner and give to them the blessings of God.

We should give religious training to all children! In order to realize the above mission, "The House of the Vine" has been established.

The members of "The House of the Vine" consist of thirty earnest young Christians who are teaching in Sunday schools, besides those heartily co-operated by Mr. Takehiko Kurushima, a well-known child educationalist as well as nursery tale writer, Mr. Temma Nobeji, Mr. Kenji Uezawa, Professor Sozo Kurahashi, an authority on child psychology, Mr. Shuichi Tsugawa, a religious musician, and Mr. Shoichi Murao, who is a professor in the Central Theological College of the Seikokai.

The young men of "The House of the Vine" are doing their best for the development of this new religious education enterprise. They work in settlements, public nurseries, and the neighbourhood of slums where children gather. Where is a gathering place for children they commence to work and stretch out branches of the vine everywhere, expecting them to bear much rich purple fruit.

We have held many children's meetings indoors and outdoors chiefly for the children of poor families, giving them instructive stories and musical entertainment. Last Christmas we held Christmas celebrations twice, once in the daytime and once in the evening at the big Koshinkai Hall in Tokyo, inviting about 1,500 children from the slum districts, and giving them a happy time. Also we held a meeting in the auditorium of the Mitsukoshi Department Store, inviting pupils from all the Sunday schools in the city.

We are planning to extend our training movement from children to adults by renting a room in various places in the slums and making each room a base for a district. For the first attempt one of our members, who is graduating from St. Paul's College this March and who officially begins work from April, has already entered a house in the slums and has begun work. In the daytime he can gather a group of children outdoors where about 400 children will join in. In the evening he invites the children to the house, where about 100 attend.

We are planning to celebrate Easter Day with the children at the Aoyama Y.M.C.A. to which we shall invite pupils from all the Sunday schools in the city.

The mission of "The House of the Vine" which handles such a great work, is still young but it is rapidly developing and is full of hope for the future as it seeks to fulfil its Mission in obeying the command of the One who said, "Suffer little children to come unto Me," and who in saying it included not only those already linked on to the Church, but those outside as well.

IWAO TAKASHIMA.

PREACHING AT FAIRS

Ten years ago "evangelistic work" in these parts meant mostly one-night stands in halls and theatres before audiences drummed up for the occasion. That method is still effective in the villages; but in the towns and cities the age of curiosity is past, and the man on the street is usually quite ready to admit that the Christian religion may be a good thing if you have time to go into it. It takes a great deal more than a poster or a handbill to get him interested. When he hears of a special meeting he observes that the Christians seem to be active, and that is the end of the matter so far as he is concerned.

These are some of the newer methods practised in Aizu: Street Preaching, especially at New Year's. During the first days of the New Year by the lunar calendar (here only Government pays any attention to the modern calendar) the principal towns of Aizu take turns in holding street fairs. All the dates from the 7th to the 17th, the days when the moon is on duty, are taken up. Wakamatsu holds its fair on the 10th; West Kitakata on the 12th; East Kitakata on the 17th, and so on. These dates fall in late January or early February. Booths are set up on the principal streets. Here cheap goods of every description are displayed, and most of them seem to melt away like the snow under an April sun. The whole countryside walks into town, and the thoroughfares are packed. Practised peddlers go the rounds from one town to another, and their barkers keep up a cheerful din.

About fifteen years ago, at Wakamatsu, some of us tried a soap-box and preached to the passing crowd, afternoon and evening. That one day's work led to the conversion of two rural youths, both of whom are now effective preachers of the Gospel. Since that time we have not missed a season.

Sometimes the snow is deep on the street, and the thoroughfare is on a level with our heads; but there are steps of snow leading down to the entrances to the houses, and our audience occupies these steps as in a section of an amphitheatre. Sometimes the situation is reversed: the street is bare except on the shady side and we find a bank of snow that a shovel quickly shapes into an ideal platform. Again it may be snowing at the time; some one holds an umbrella over the speaker, while the hearers, in groups of three or four, stretch blankets over their heads. But, whatever the weather, we may count on a crowd of a hundred, more or less; and many stand from beginning to end, two hours or more, in the afternoon, and again during the evening session.

A few of our most devoted and conscientious workers cannot bring themselves to compete with the barkers and plead for Christ on the open street. But nearly all yield sooner or later to the lure of the New Year's Fair Evangelism (*Hatsuichi Dendo*). The crowds have learned that there is a difference. Though they may not understand the things that are said, they feel that here is something precious (*arigatai*) and they deport themselves accordingly. There is a sacramental atmosphere, in spite of the railing of the passing drunkard. One bitter cold night, at Bange, the meeting lasted until long after ten, and even then the crowd lingered on. One layman, no longer young, who ordinarily suffers much when the weather is cold, reported to me the next day: "We were so filled by the Spirit that we didn't know that it was cold."

Cottage Meetings

Many of the people are favourably disposed; but for one reason or another cannot be persuaded to go to church. Then the thing to do is to take the church to them. In Wakamatsu it is quite possible to have a sizable meeting in some one's home every evening of the year, if our workers had the time and the strength.

One of the wealthiest citizens here is a retired businessman who in his younger days played a prominent part in building up the chain of banks that go by the name of Yasuda. He and his wife have consecrated their remaining energies to the evangelization of their native land of Aizu. Probably the most effective of their many activities is the meeting which they hold in their spacious home on the 21st of every month. Some years ago when they were living in Manchuria

a lovely daughter was suddenly taken off by cholera. As this sad event happened on the 21st of a certain month, they have instituted a cottage meeting as a memorial. Host and hostess are sincerely democratic, and receive the humblest caller with unaffected courtesy, which could not be improved if a prince were the guest. The attendance averages about one hundred, and the city is being moved.

Evangelizing by Letters

Many are so situated that they cannot go even to a cottage meeting. A bashful young man, a clerk in a bank, who was himself led to Christ through the newspaper-work, has been bearing fruit a hundredfold. He has made it his aim every evening to write four letters to young men of his acquaintance who need Christ. It is a simple plan, but requires much patience and perseverance in the execution. Our unassuming clerk has become a force in the lives of 150 lonely young men, most of whom speak his name with manifest deep affection and gratitude.

CHRISTOPHER NOSS.

CORRESPONDENCE COURSES

In connexion with the work of the New Life Hall Newspaper Work of the New Life Hall in Sendai, five years ago we worked out a Correspondence Course of twenty lessons adapted to rural youth. Each lesson prescribes for study an outstanding chapter of the Bible, and the chapters are chosen so as to give the student a general knowledge of the Scriptures and of Christian principles. In each lesson we have first a prayer for the guidance of the Spirit, then a brief outline of the chapter, explanation of difficult expressions, and, finally, a few thought-provoking questions, to which the student is asked to send written replies. The replies are corrected at the office. The fee for the course is Yen 1.50. Over 300 persons have completed it, and the present enrolment is 62.

In correcting the papers I have often found that at first the student is apt not to get the sense of the Bible that he is reading, and in his replies brings out the thoughts that he has absorbed from other sources; but if he perseveres through a few lessons a new light seems suddenly to dawn upon his mind.

We have also a Higher Correspondence Course designed to afford material for the nurture of faith in those who have finished the Ordinary Course or for others who have a proper understanding of what the Christian religion is. Scholars of four denominations (Anglican, Baptist, Christian, and Reformed) kindly wrote out for us simple discussions of such subjects as the Religion of Israel, the Life of Jesus, the Theology of the New Testament, Christian Doctrine, Culture of Piety, Guides to Prayer. The fee for this course is Yen 2.40. It has been completed by 84 persons and the present enrolment is 19.

The "New Life Hall" Medal and Towel

We use a small medal, designed by Mrs. Margaret Schneder Ankeney, at our request. It is made of silver. On the front is a cross of silver in a field of red, white and blue cloisonne; on the back, the name Sendai Shinseikwan and our motto, "It is the Spirit that giveth life." It is given to graduates of the Correspondence Course and to others who have done equivalent work, most of whom pay the cost of it, which is 80 sen.

When a young man in the country carries one of these medals, his friends naturally ask what it is and where he got it. To our knowledge it has furnished the opportunity and the point of departure for introducing the Christian religion into country places.

This has encouraged us to plan a simpler emblem, a towel bearing the name of the New Life Hall and a text, such as, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." This will be cheaper than the medal and may prove to be quite as effective.

Encouraging the Celebration of Christmas.

Lately it has been our practice just before Christmas to prepare a circular setting forth the significance of the day and to distribute it among our enquirers in the country. We recommend that in conference with others of like mind they celebrate Christmas; that they contribute a suitable sum of money for the expenses of a meeting for worship, for the comfort of the sick and the poor, also for the work of our office. Further we suggest that they might also enlist enquirers and introduce them to our office, or do whatever is feasible to bring a knowledge of the Gospel to those who are ignorant of

it. The result of this effort last Christmas was that there were added to our roll about 400 new enquirers, not to speak of the contributions of money.

SENDAI NEW LIFE HALL.

ONE OF SHIMOTSUMA'S LATEST "VARIETIES"

The new New Year, the old New Year, the town three day "Matsuri" debauch, measles, the flu, whooping cough, neighbourhood funerals, and visitors from Tokyo and even the weather are a few of the reasons why my women's Bible class attendance has not been so encouraging in Shimotsuma. During the end of last June we had a very good Bible teacher with us for a couple of weeks, an elderly man, a specialist—in Bible teaching. I proposed a Bible study hour for my group of Christian women—daily for a week. We started. Time 10:30 Tuesday morning at Mrs. Banker's home. Eight came with Bibles and hymn books and we began. The proposal to meet at different homes met with approval and cordial invitations. The second day they came to Mrs. Prefectural-Official's home and on the third day to Mrs. Express-Company's home, and fourth day to Mrs. Retired's home, and fifth day to Mrs. Chief-Judge's home, and sixth day to Mrs. Silk-worm-expert's home—and the week was up—shall we stop? "Oh no, Teacher? We are just learning how wonderful and how interesting the Bible is, and may we bring our friends?" By the twelfth day we had twelve women present. Only one of these women has a servant. They got up early and got the work done and either brought the babies or parked them on the neighbours or grandparents. As a locked house is unheard of in this town they presumed on the neighbours—just a "Please I beg you" and during the twelve days not a lamentable thing happened. The women were enthusiastic and so in November we had a five day series and in February this year a seven day series, with an occasional Bible study in between. In nine months the group have had twenty-seven full hours of Bible study—full hours, running-overtime-hours of Bible study plus a couple of hymns and prayer. By my usual method of bi-monthly and even weekly Bible study I don't believe a woman on the average got more than seven or eight hours a year counting out the various New Year months and summer months and sundry excuses. But now read this and note it down. It won't work, (I've tried it

before) and no use to try, to conduct a series of Bible studies on the usual method of a Japanese pastor sermonizing on each verse. Japanese pastors usually feel they must preach to the women. Now T—San's teaching was different—he taught, he did not preach. When he came to words like passover, law, prophets, etc. he had them turn to the old Testament and read and he would explain tersely, and they were all making their own annotated Bibles. They had that happy look in their faces of satisfaction in acquiring something new and not the indifferent endurance in being preached at. We already have another series booked for May.

ELIZABETH J. S. BINFORD.

Religion and Present-Day Problems— Forthcoming Conference

I have the pleasure of announcing the Japan Religious Conference, to be held under the auspices of the Japan Religious Association. As to the import of the conference, I must, first of all, call attention of the readers to the *raison d'être* of the promoting organization itself.

The Japan Religious Association came into being through the efforts of a group of Neo-Shintoists, when an intolerant anti-American sentiment swept Japan, in 1924, in the wake of the passing of the Immigration Act. This group of men maintains that the only key to the real solution of the Americo-Japanese problem lies in the hand of religionists. That the brotherhood of men, common to all religions, must be called upon to bind the hearts of the two nations, regardless of racial and religious differences and rising above petty national egotism. Round this principle of international brotherhood, rallied religionists of all kinds, irrespective of sect and nationality. Thus, for the first time, an informal meeting was held, which proved to be a success. On this basis, a permanent association was built up, and so was born our Association.

The Japan Religious Association does not aim at any such proposition as the unification of different religious dogmas and creeds, of which the component members are representatives. Any attempt at "levelling" different sects, would be in direct opposition to the basic spirit of the Association. Denominationalism may remain *status quo*. Nor does the Association pretend to create a new religion par excellence. Nay, the Association is only too anxious to have different religions fulfil their peculiar missions. The sole reservation is that they act in concert along a certain line of work, such as promoting friendship between America and Japan and bringing about the world peace. These are the problems with which the Association is vitally concerned. Further, the solution of the social problems, the co-operation of religion and education, and the war on the materialistic hedonism that marks the popular thought of the present age are, the Association considers, the joint responsibility for all the religionists.

The Association realizes that the present period is a historical

moment in the development of religion. Never has humanity hungered after a true religion as at the present moment. It is for religions and religionists to prove that they can afford a spiritual light which straying humanity badly needs. It is high time for religion to exert a potent influence in social reconstruction. This is the why of the proposed Religious Conference.

Religiously Japan compares favourably with any nation. We have Prince Shotoku, that great exponent of religion, who brought the three great religions of the times, namely, Shintoism, Confucianism, and Buddhism into a perfect co-operation. With this conspicuous beginning the history of religion in Japan has been one of tolerance and co-operation with the possible exception of the abnormal conditions at the times of the Tokugawa Shogunate and of the Meiji Restoration. This Fall we are to celebrate nation-wide the great Coronation. We must not let slip this unequalled opportunity. Now is the time for religionists to be up and doing something regardless of their sectarian differences: Isn't this the best opportunity yet given us to lay the foundation-stone for the spiritual renascence of the coming era? Is it not incumbent on the religionists of our country to get together and work in harmony for the creation of a better social order, to be the envy of the rest of the world? The regeneration of the world is well under way and we, too, must contribute our mite towards this universal task. The Japan Religious Conference to be held this June is the first practical step in this humble effort of ours. It is a conference, in short, in which the current social problems are to be discussed from the point of view of religionists.

The programme of the conference is as follows:

June 4th (Monday) 2 p.m.

The opening meeting.

Official welcome.

Election of officers.

June 5th (Tuesday) Sectional meetings.

June 6th (Wednesday) Sectional meetings in the forenoon. A get-together party in the afternoon.

June 7th (Thursday) General Meeting (to be closed at noon)

Besides these, lectures will be given on two evenings.

The problems to be discussed at this conference are:

1. World Peace.
2. Social Problems.
3. The Educational Problems.
4. Thought Problems.

These problems are to be separately treated in the sectional meetings. Lectures, readings of papers, and discussion are planned. With regard to the first problem, World Peace, there is a suggestion being made in some quarters that a proposal should be introduced urging the Japanese government to call a conference for the limitation of armaments. Some of the topics for discussion under the second heading "The Social Problems" will be Temperance Work and Anti-vice Crusade, on which we hope to pass important resolutions. Labour-problems, agrarian problems, and women's problems are included under this head. In the "Educational Problem" section, we intend to lay special emphasis on the fundamental agreement between education and religion and to consider a resolution asking the Department of Education to remove the ordinance forbidding the religious education in schools. Last of all, in the "Thought Problem" section, we hope to discuss what should be wholesome social thought and how best to fight the materialism and hedonism. The peace and social problems will be the outstanding feature in this conference. The membership in this conference as well as in the Japan Religious Association is not primarily given to the official representatives of the different sects, but rather to the individuals belonging to them. The attendants are treated as individuals and, therefore, they can make their opinions public quite freely. Of course, we can not extend the membership without limit. This means that the conference will be that of influential leaders of each sect.

We hope that the conference will prove to be a great event. We want this conference to work up the enthusiasm of the people concerned sufficiently to call for a conference on a still larger scale on World Religions. This will undoubtedly be one of the stepping-stones to the eternal peace.

Let us repeat that this conference in no way interferes with the sectarian independence nor does it offer any opportunity for pro-

pagating any particular doctrine, nor does it suggest making any new religion. The Conference is blank as to creed and faith. It is just a conference for the representative religionists of the country to discuss the current problems that interest us all.

NOBUICHIRO IMAOKA.

DEPARTMENTAL NOTES

The Federation of Christian Missions

G. C. CONVERSE

As stated in the last issue of *The Christian Quarterly*, the Executive of the Federation of Missions has been negotiating with the National Christian Council since last October in an effort to discover whether or not it is feasible to hold a joint meeting of the two organizations to hear and discuss the findings of the Conference now being held in Jerusalem.

The Executive of the Federation has held a number of meetings, at which the problem has been thoroughly discussed with all of its ramifications. The secretaries of the National Christian Council have also been present at most of these meetings. The Executive has endeavoured to look at the matter from the viewpoint of the best interests of the Christian Movement in Japan. The original suggestion of a joint conference, put forward by chairman Rev. J. C. Mann at the annual meeting of the National Christian Council, came as spontaneous evidence of Mr. Mann's active sympathy for the work that the National Christian Council is doing and an expression of his keen desire that the Federation of Missions should do everything in its power to support the work of the Council.

As the details of the plan of the National Christian Council for a special Jerusalem Conference report meeting became more concrete, it was possible to discuss the practical problems involved in any cooperative effort. As a final result the Executive of the Federation of Missions on February 23rd passed the following resolution:

"Whereas the Christian Conference, to be convened by the National Christian Council, to receive the reports of the Jerusalem delegates, is likely, for practical reasons, to be held in Tokyo towards the end of June, and whereas many missionaries will be unable to enjoy the privilege of attendance at such a conference, this Executive Committee of the Federation of Missions, while grateful to the National Christian Council for their willingness to adopt the Federation's suggestion for cooperation in a Conference, now feels that it can best serve the interests both of the National Christian Council and of the general Missionary Constituency and also further the objects aimed at in the Jerusalem Conference, by holding its annual meeting at Karuizawa, and therefore resolves to abide by the arrangements of time and place made at its first meeting in August, 1927. It further resolves to invite the National Christian Council to send a larger number of fraternal delegates to this year's annual meeting to present the findings of both the Jerusalem and Tokyo Conferences, and

instructs the Programme Committee to make the consideration of the reports of these two conferences central in its programme."

The arguments in the Executive which led up to the foregoing resolution are mainly as follows:

1. The National Christian Council is already made up of both missionaries and Japanese, and is the proper body to receive and discuss these reports.

2. A much larger area of discussion will result from holding two conferences; one where the discussion will be in Japanese and another where it will be in English.

3. The impossibility of large numbers of missionaries participating in the National Christian Council discussion in June was quite apparent. This would be true especially of educationalists who would be unable to be absent from school for five days.

4. It was thought also that there is a very large representative group of missionaries in Karuizawa and Nojiri who would be able to participate in a summer conference but who could not go up to Tokyo in June.

5. It was thought that the Jerusalem Conference may very likely bring forward certain findings which will require perhaps radical revision of mission policies. It was felt that the discussion of these by the Federation would contribute considerably to their adoption.

6. Since the National Christian Council will already have discussed these reports it is quite conceivable that the conference held under its auspices may have findings or resolutions which they wish to present to the mission bodies. It was thought therefore that the Federation discussion of these might facilitate their approval.

7. The change of date from the first week in August to the latter part of June and also the probable change of place from Karuizawa to Tokyo as well as the necessity for a considerably longer conference made it quite evident that there would of necessity be a very large increase in the cost of travel and entertainment to be borne by the Federation, which in view of the state of the treasury had to be considered along with the other items.

The Executive is, therefore, going forward with the plan to hold its annual meeting at Karuizawa July 29th to August 1st. The names of several eminent speakers from abroad, who will be in Japan this summer, have already been suggested to the Committee and the secretary is carrying on correspondence looking toward the securing of one such as leader of our devotions. The secretary will be glad to hear from others who may know of such visitors to Japan during the coming season.

The National Christian Council

R. C. ARMSTRONG

Rev. Akira Ebisawa, the New Japanese Secretary

The National Christian Council are to be congratulated upon having secured the efficient services of Rev. Akira Ebisawa as its full-time Secretary. Mr. Ebisawa is by natural disposition well qualified to perform the onerous duties of his office. He has been endowed by nature with a quiet, even temper and a cautious but aggressive devotion to the cause of Christ.

When Mr. Ebisawa was in his teens he was a student at the Sapporo Agricultural College. At that time the Christian influence generated by the noted founder of the institution, Dr. Wm. S. Clark, was still very strong, and so influenced the young man that he was baptized in the Sapporo Congregational Church in 1900. It will be remembered that this church had already produced some well-known Christian leaders, and without doubt Mr. Ebisawa was greatly inspired by the men who came forth during their college course as fearless followers of Jesus Christ.

In 1902 Mr. Ebisawa graduated in the Department of Engineering and went immediately into the service of the Government Railways. The following year, being conscripted by the army, he served in a regiment for one year and in that capacity had an opportunity of letting his light shine before men who in those days very often misunderstood young Christians. In 1904, the Russo-Japanese war broke out and Mr. Ebisawa was ordered to the siege of Port Arthur. He was next commissioned as an officer to train the reserves but suddenly, and contrary to expectation, he was ordered to return to Japan and serve his country in his former capacity as Railway Engineer, as men with his training were in great demand for the purpose of transporting the army. He continued to serve in this way as a railway man until the close of the war.

When the war was over Mr. Ebisawa heard God's call to service, and with much prayer and in response to a deep conviction that he had been almost miraculously delivered from death, he determined to dedicate his whole life to the spiritual warfare of the Kingdom of God. He resigned from his good position in the railway service and became a theological student in Doshisha University with the idea of preparing for his lifework in the service of his church. Like Dr. Niijima, he sacrificed position and possibilities of promotion in the service of his country for the sake of fulfilling his Christian mission to men.

In 1911 he was ordained a minister of the Congregational Church of Japan. In 1913 he was called to become the pastor of his mother church in Sapporo and remained there doing faithful and efficient service until

1923. As a pastor he was greatly beloved by his people. The membership doubled and the plant was greatly enlarged during his ministry. During this period his progressive friends raised a special fund and sent him abroad in 1920. He visited several countries and studied their religious conditions but especially he made a study of the Christian movement in England and America. He also spent several months in Hartford Seminary, giving special attention to religious education as his chief line of study.

In 1923 he was called by the Congregational church in Kyoto where he worked in the regular pastorate and at the same time acted as head of the Educational Department of his church, and as one of the directors of the Congregational Union. In all of these ways he proved himself capable and energetic. He was still working in Kyoto when the call came to become the Secretary of the National Christian Council. He felt that it was God's call and that he could not do other than respond to it. Reluctantly he retired from the pastorate and began his new duties from January 1928.

Mr. Ebisawa is broad-minded and liberal-spirited in his attitude toward the opinions of others. He feels a deep debt of gratitude to some of his missionary friends who have inspired and helped him. In fact he calls himself "a child of the Mission" because his decision to enter the Christian ministry was largely the result of the sympathetic guidance and fraternal inspiration of the late Miss Daughaday and of Dr. Rowland, who were stationed in Sapporo.

Mr. Ebisawa has been a voluminous writer of Christian books in Japanese. Among these we note such books as follow: "Home and Culture," "Sunday School Teaching Methods," "Method of Conducting the Sunday School," "The History of Religious Education," "The History of Hymnology," "The Story of the Pilgrim Fathers," "The Reconstruction of the Modern Church," "Evolution and Religion," etc. These books reveal the studious character of Mr. Ebisawa's mind. We congratulate the Christian community on having the services of such a man dedicated to the wider interests of Christian cooperation in Japan.

Jerusalem Conference; Relation Between Church and Mission

On March 24th the following cable in code was received from our delegates in Jerusalem: "Reached Jerusalem safely, each delegate in good health. Beseech your earnest and incessant prayers. Japan's delegates."

On the evening of March 24th, when the conference opened in Jerusalem, a special service of prayer was held in Misaki Kaikan for the success of the Jerusalem Conference. About sixty attended the meeting and a spirit of earnest prayer prevailed. The meeting was led by the Rev. H. Watanabe of the Baptist denomination. Mr. Ebisawa gave the address. He outlined briefly some of the problems under consideration at the Jerusalem meeting. In effect he said: "We earnestly desire that some happy solution of the great problems, which confront us

Christians in this present age, may be suggested as a result of the Jerusalem Conference. One of the major problems to be discussed is that of foreign missions—the relation between the older and younger churches, or more particularly the relation between the missionaries and the native churches.

"In view of the rapidly changing social conditions in the mission fields, since the world war, it is generally held to be necessary to revise the plan and programme of the missionary enterprise. It is necessary that the relation between the missionaries and the indigenous churches be reconsidered in the light of the new situation.

"In many mission fields in the Orient, missionaries and native workers alike are having a hard time. But we take it as a sign of progress that the native churches have attained an attitude of self-realization and a desire for self-government. Both missionaries and native workers need to exercise much Christian patience and toleration at this important stage in their development if they wish to establish an ideal relationship to each other. Our experience in Japan we believe will certainly throw light on this world Christian problem because we have advanced beyond that stage."

For the sake of convenience Mr. Ebisawa then divided the history of missionary work in Japan into three periods. In the first stage, which he described as the Period of Employment, the missionaries were the leaders making their own plans and employing Japanese as assistants, "Then, as a natural result of progress, the native workers came to a sense of self-realization and began to claim a policy of self-government. In this second stage many of them held aloof from the missionaries and there was a period of unhappy agitation and friction between the missionaries and native workers. Some of the mission fields in the world are probably now passing through this stage. But we can say most assuredly that such a period is only a transitory stage and they will surely step out into another higher stage of progress.

"We believe with us in Japan most of the churches have already passed this critical period in the history of missions, and have already, entered the final ideal relationship which we call 'The Period of Cooperation.' We acknowledge this to be the result of Christian patience exercised for some years by both missionaries and native workers.

"Our missionaries, generally speaking, are accustomed to show love, trust and esteem for the Japanese workers and are always ready to do all in their power in willing cooperation. So that they are at the same time well-beloved and highly esteemed among us. We speak in general, making allowances of course for the fact that there are a few workers who are possibly held by narrow nationalism rather than by Christian motives as in other mission fields.

"Thus from our own experience in Japan we can say that Mission Boards need not be worried about the present seeming unhappy condition in most foreign Mission Fields. We think it a temporary phenomenon gradually giving way to the ideal relationship into which we have already

entered in Japan. As obedient childhood advances to the age of adolescence when so-called moral estrangement seems to be a psychological necessity and children desire to escape from the patronage of their parents, so the children of the missionaries show signs of their maturing youth, even grieving their parents, but like adolescence, it is only a transition toward full experienced maturity which brings forth real fruitage of joy and gratitude to their parents. Or it may be compared to the relationship in marriage. At first man and wife alike render unquestioned service to each other in blind self-surrendering love. But there comes a period when they do not agree in everything without questioning of means and methods, though they are still one in purpose. Finally they learn more and reach maturity in their life experience and become real helpmates in congenial love. The missionary experience in the field probably corresponds to these three stages.

"The missionary enterprise should be considered in the terms of Christ's ideal of the Kingdom of God. Christianity is wider and broader than nations and nationalities. No matter who the workers are, or where the money is given, in spite of race and nationality, Christian workers should be one in spirit and in purpose, joining willing hands in the service of their Lord. We regret to see narrow nationalism entering the great enterprise which embraces all nations and the whole world."

Mr. Ebisawa's words reflect not only his own spirit, but that of the great majority of Christian workers in Japan.

All-Japan Christian Workers' Conference

On March 30th, at 2 p.m. the Executive of the National Council met in the National Y.M.C.A. Kanda. In addition to various reports of committees, and other routine business, the main problems under discussion were: (a) the proposal to amend the constitution, (b) the "All-Japan Christian Workers' Conference" to be convened in June after the return of the Jerusalem delegation.

The Conference will convene in the Aoyama Seinenkan, Tokyo, June 14th, and will continue four days. It will be a delegated conference, with approximately two hundred delegates. These delegates shall consist of (a) the members of the National Council elected by the various organizations which they represent; (b) representatives from various districts of Japan; (c) representatives of other churches or organizations not yet cooperating with the Council.

The purpose of the Conference is to receive the reports of our delegation from Jerusalem, to determine the future policy for Christian activity in Japan, and to have a special rally of representative Christian leaders.

A special committee to prepare for the Conference was elected as follows: Messrs. Tagawa, Munasui, Hirata, Okazaki, Mayer, Watanabe, Ishikawa, Kakehi, Walser, and Garman, and Drs. Tenny, E. T. Iglehart, and Rowland. These members, elected by the Executive, will secure the cooperation of twelve other representative men. The Chairman of the Council and the two Secretaries are associate members.

The programme of the Conference will be worked out in detail by this Committee. It is, however, proposed to have one of the returned delegates give a general report of the Jerusalem Conference. After that the various sessions of the Conference will take up a full discussion of the major topics of the Jerusalem meeting. In this discussion each delegate will take part. The subjects will include The Relation of Christianity to Other Religions: The Relation between Missionary and Japanese Workers, Christian Education, the Humanizing of Industry; Race and Peace Problems of the World; but the outstanding subject will centre around the future of Christian work in Japan with special reference to the unfinished evangelistic task. In addition to these discussions, social gatherings and lecture meetings will be held. Prominent Japanese speakers and speakers from abroad will be on the platform. It is also hoped that Dr. Clarence McKinnon of the United Church of Canada may be present.

The finances of the Conference are not yet all in hand; as delegates are expected from all parts of the Japanese Empire, the Conference are making provision for third-class return fare to Tokyo for each delegate. Other expenses each delegate must provide for himself unless provided for by the constituency which elects him. Other details will be worked out by the committee of preparation. It is hoped that many will be led to contribute to the funds needed to cover the necessary expenses.

FINANCIAL REPORT FOR 1927

D. R. MacKENZIE

GENERAL MAINTENANCE ACCOUNT

RECEIPTS

From the Institute of Social & Religious Research \$1,000....	¥ 2,025.31
Membership Fees—63 @¥60.....	3,780.00
Contributions—Missions, missionaries & Japanese....	5,353.01
Miscellaneous—"Bulletin" sales, advertisements, Bank interest, etc.	785.55
	<hr/> ¥11,943.87

EXPENDITURES

Debit balance brought over from account of 1926.....	¥ 361.48
Salaries of Secretary & staff, & Retiring Allowances.....	6,225.00
Departments—International, Social, Educational, etc.....	829.84
Meetings—Annual, Executive, Committees.....	2,193.20
Office Expenses—Postage, Stationery, Supplies, etc.....	1,770.91
Publication of "Council Bulletin" (Remmei).....	1,261.44
Travelling Expenses of Secretary and Chairman.....	518.87
Sundries	68.12
	<hr/> 13,228.86
Deficit on General Maintenance account for 1927.....	¥ 1,284.99

EXTENSION WORK ACCOUNT RECEIPTS

Credit balance brought over from account of 1926.....	¥ 2,923.60	
Grant from Institute of Social & Religious Research.....	13,746.11	
		<u>¥16,669.71</u>

EXPENDITURES

Salaries of Social Secretary and staff.....	¥ 5,155.00	
Rent of Offices.....	1,935.00	
Furniture	95.00	
Work of Departments.....	589.73	
Office Expenses.....	1,173.07	
Meetings—Survey Groups, Committees, etc.....	1,008.19	
Travelling Expenses of Secretaries, Group Members, etc...	953.60	
		<u>10,909.59</u>
Credit balance carried to account of 1928.....		¥ 5,760.12

EVANGELISTIC CAMPAIGN RECEIPTS

Credit balance brought over from account of 1926.....	¥ 2,831.18	
Grant from Institute of Social & Religious Research.....	5,000.00	
		<u>¥ 7,831.18</u>

EXPENDITURES

Subsidies to Local Campaign Committees.....	5,543.60	
Salary of Secretary for three months.....	180.00	
Travelling Expenses of Secretary etc.....	303.09	
Committee Meetings.....	39.40	
Postage & Sundries.....	92.82	
		<u>6,158.91</u>
Credit balance carried to account of 1928.....		¥ 1,672.27

BUILDING FUND RECEIPTS

Contribution for Office Building by Union Hymnal Committee.....	¥ 5,355.39
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Notes.—

1. *Deficit on General Maintenance Account.*

Membership Fees unpaid when the account for 1927 was closed account for ¥600 of the deficit of ¥1,284.99. There was, further, a deficit of ¥361.48 brought over from 1926. Had it not been for these two items the actual deficit in the working account for 1927 would have been only ¥323.51.

2. *Extension Work Account.*

A large part of the expenditure on this account was incurred in making surveys and preparing reports for the Jerusalem Conference.

3. *Evangelistic Campaign Balance.*

The Evangelistic Campaign has for the present been closed. The balance still in hand on this account will be used by the Council for purposes in harmony with the purpose for which the contributions were originally made.

4. *Building Fund.*

The contribution of the Union Hymnal Committee is the beginning of a fund which it is hoped may be increased to ¥50,000 for the purpose of providing suitable office accommodation for the Council.

5. *Jerusalem Conference Fund Balance.*

Up to the end of 1927 nearly \$2,000 was received towards the traveling expenses of the eight delegates to the Jerusalem Conference. Since the beginning of the new year further contributions have come in, bringing the total up to considerably over ¥10,000. Over three-fourths of the total contributions have come from Japanese sources.

FORECAST FOR 1928

At the last meeting of the National Council the General Budget for 1928 was fixed at ¥10,800, as against the 1927 Budget of ¥14,600. What may be regarded as the assured income for 1928 is as follows:

Fees of 72 Representatives @ ¥60 each.....	¥4,320.00
Grant from Institute of S. & R. Research.....	1,000.00
Miscellaneous income, say.....	680.00
	<hr/>
	¥ 6,000.00

Of the remaining ¥4,800 needed, it is expected that Missions will contribute at least ¥1,800. This will leave ¥3,000 to be contributed by individuals—Japanese and foreign. What we very much need, in order to have an assured income to provide for the whole budget, and to make unnecessary the sending out of special appeals, is a body of regular supporters. If we had 300 of such, paying ¥10 a year, our needs would be met. It ought not to be difficult to find in the missionary group and among the members of the Japanese churches a body such as that suggested.

The Christian Literature Society

S. H. WAINRIGHT.

Limitation upon the output of the Society is made all the greater on account of the reprinted editions it is necessary to publish. These absorb the funds which might go to the publication of new books.

A new edition will come from the press, in time for the schools, of the "*Story of Salvation*," in English, by Mrs. Curtis. The new edition will be attractively bound and will be sold at one yen a copy. This book has met with favour as a text-book for English classes.

Other reprints are the various hymnals, "*Pollyanna*," and a new publication entitled "*What is Worth While*," translated under the title of "*Kachi aru Mono*."

An endeavour is being made to increase the circulation of our periodicals. The *Myojo* has been improved with a view to enlarging its list of paid subscriptions. Dr. J. Spencer Kennard Jr. is contributing to the *Myojo* a series of articles entitled "The Challenging Heights." He will interpret to students the spiritual significance of mountains and the good to be derived from the higher levels of experience in mountain climbing. Dr. Kennard also will contribute brief lessons in English from month to month. It is hoped that many will recommend the *Myojo* to teachers and students in the schools and encourage them to subscribe for it.

The Society is not in position to take steps for the erection of the building as yet. But the matter is under consideration and success is hoped for.

The Newspaper and Correspondence Evangelism Association

W. H. M. W.

A Conference of those interested in the work of Newspaper and Correspondence Evangelism will be held at Omi Hachiman, from April 28th, to 30th, inclusive. It is hoped that among the speakers will be two or three Japanese newspaper experts. A good deal of the time, however, will be given to discussion.

The Conference is open to all those interested in this form of work, whether Japanese or foreign. Full details may be had on application to Rev. C. P. Garman, 477 Naka Shibuya, Tokyo Fuka, or Rev. M. S. Murao, Seikokai Shingakuin, Ikebukuro, Tokyo Fuka.

The Temperance and Purity Movement

E. C. HENNIGAR

Both the Temperance and Anti-Prostitution Societies took an active part in the election of January 20th. Both societies memorialized all the candidates seeking their support for the social and moral reform movements; 85 members were elected who favoured the 25-Year Prohibition Law. There were 150 candidates who replied to the Abolition League that they would favour the abolition of licensed prostitution. Of these some 85 were elected. Others whose replies did not reach the League but who are known to be in favour will bring the total of abolition supporters in the new Diet up to over 100.

Those elected include Dr. Iso Abe, of Waseda University, who has been President of the Purity Society (*Kakuseikwai*) since the death of the founder, Hon. Saburo Shimada. Dr. Abe is the leader of the Proletarian Parties in the Diet. Mr. Bunji Suzuki, the Labour member from Osaka, and Professor Jotaro Kawakami of Kwansei Gakuin, Labour member from Kobe, Mr. Yukio Ozaki, Mr. T. Inukai, Mr. S. Uchigasaki, and Mr. Jiro Hoshijima are prominent among the members who support abolition. We regret to note the defeat of such strong Christian men as Mr. D. Tagawa, President of Meiji Gakuin, Mr. M. Sugiyama, who is working in conjunction with Mr. Kagawa, and Mr. Matsuyama, who for several years introduced the abolition bill in the former Diet. Whether the forces for temperance and abolition in the new Diet are stronger than before will not be really known until after the first division on these moral issues.

It is of interest to note that liquor dealers and brothel-keepers offered strenuous resistance to candidates known to favour reform. The Brothel-Keepers Union in Akita prefecture passed a resolution to oppose the Proletarian candidates as they were all known to favour abolition of the licensed quarters. The Liquor Dealers Association of Ishikawa called for the defeat of some dozen candidates by name, who had voted for the 25-Year Prohibition Law in the former Diet. The Liquor Dealers and Distillers Union of Aichi Prefecture carried on an active campaign in the newspapers and by other methods to defeat the temperance men. This is welcome news as showing that those most interested realize the danger in the rise of public opinion in regard to these two evils.

It is also significant that the number of houses in the licensed quarters is decreasing year by year. The number at present, 11,532 shows a decrease of 158 since 1926. The number of inmates is 50,800, a decrease of 1,525. The reasons the various keepers give for discontinuing their business is interesting. One man in Naoyetsu freed his two girls and cancelled their debts as a memorial of the first election under the Manhood Suffrage law. A woman keeper in Yamagata freed her six girls and entered a Buddhist Monastery to expiate her sins against the

girls and against Buddha. In Ehime Prefecture the keepers in two of the licensed quarters have petitioned the Government to allow them to turn their houses into restaurants (*ryoriya*). The authorities have given no answer as yet. It is apparent in many quarters that the business has fallen on hard times and that the keepers are seeking every excuse to give up.

We may hope that the giving up of the licensed system will not mean that the licensed prostitutes (*shogi*) will simply be registered as *geisha* or as barmaids (*shakufu*). Statistics furnished me by the Home Department giving the situation at the close of last year show that the *geisha* number 79,934, an increase of 7,900 since 1926 and of 20,773 since 1918. Over the protests of the churches and W.C.T.U. two new *geisha* quarters were licensed in Osaka the latter part of December, and seven new quarters in Tokyo and environs last spring. There is no doubt as to the tendency of the times and it is a very serious tendency, for the *geisha* are not one whit more moral than the inmates of the licensed quarters and being allowed to run at large are in reality a greater menace to society.

The central offices of the Abolition League have been removed from Misaki Kwaikan to 500 Ochiai Mura, Tokyo fuka. The League is preparing for greater activity this year than ever before. A petition has been prepared and printed in Tokyo asking for immediate abolition of the licensed system. The League hopes this petition may be circulated in every prefecture in the Empire. Heretofore some eight different prefectures have presented petitions to the local authorities. It is hoped this number may be doubled or trebled this year. A supply of these petition blanks may be had, free of any charge, either from the writer of these notes at Matsumoto, or from the offices in Tokyo. The circulating of such a petition is an excellent means of rousing public opinion and making it vocal.

A local branch of the League has been formed in Yamanashi Prefecture. The Purity Society at Kofu, W.C.T.U., churches and Temperance Society are all behind the movement. This new branch is planning an active campaign for the spring and summer months.

The Ninth Annual Convention of the National Temperance League is to meet in the Japan Young Men's Hall (Nihon Seinenkwan) in the Meiji grounds on April 8, 9, and 10. At this Convention, plans will be perfected for the coming campaign in the Diet for the 25-Year Prohibition Bill. The League also has a plan to establish temperance societies in every town and village in the empire as a memorial of the coming Coronation of the Emperor. This project will form a living memorial far more significant than stone monuments. It is especially appropriate in that His Majesty himself does not use liquor. In some parts of the country this movement is already under way. In one prefecture alone some twelve new societies are reported since the first of the year. Could this be made nation-wide, it is hard to estimate the moral, spiritual, economic and physical good it would bring to the people as a whole.

Correspondence

New Methods of Work

To the Editor of the Japan Christian Quarterly

Dear Mr. Walton:

While I am well aware of the fact the world is different from what it was in the first century and that the present day calls for "so-called" new methods of Christian work, I cannot get away from the conviction that some *old* methods still obtain. It is futile to try to improve on Jesus Christ's way of propagating the Gospel, and in personal work lead men to God, or, into experimental knowledge of the Christian way of life. If the Christian life cannot be declared in a way that will very shortly convince the non-Christian that it is supernatural—that it is nothing short of a definite experience of a new birth, it is lowering it to the level of common human religions of which the world has a-plenty.

Now, aside from the God-ordained way of preaching—may it never be disregarded—there is the method of personal work—that is to say, dealing with souls in intimate conversation or Bible study. Our Lord Jesus evidently found this method most effective. Take, for instance, only two cases: His interview with Nicodemus and His interview with the Samaritan woman.

In the Acts you have Philip and the Ethiopian Eunuch and Paul's conversion.

There are two things that I specially wish to point out. (1) Jesus and the Christian workers were prepared, by the Holy Spirit, to lead souls out of darkness into the wonderful light of God. (2) Those that were saved were prepared, by the same Spirit, to be led into the light, and furthermore they were guided to the worker who could take them, so to speak, by the hand and bring them into the life of God.

What the world today stands in desperate need of is workers who are Holy Spirit-prepared soul-winners. The Holy Spirit knows more about the mind and heart and life and position and learning and religion of all men and women the world over than any man, I do not care how learned, how well trained he may be. Let a man (or woman) be filled with the Spirit of Jesus—dead to worldliness—alive to Christ—"for me to live is Christ"—grounded in New Testament methods of preaching, and leading people to God, and whether he knows much or little of the so-called new methods for this day, I believe God will lead seeking hearts to him. God's Spirit will work in the community and cause troubled men and women to turn to such a worker for He knows *that* worker will lead them to Jesus the Saviour and teach them how to appropriate him as their personal Saviour and Lord.

One day, in my travels over this Empire, I came across a Christian worker who had taught Bible to a certain man for nine years and the man had not become a Christian. I cannot understand how a man can be taught Bible that long by a *Christian* worker and not become a Christian—or stop studying it. To my mind it is evident that the essential motivating purpose and training is lacking in that man.

I know of a missionary who started an English Bible class or about 12 men. One hour was given to ordinary English—the other hour to English Bible. He kept the Japanese Bible on the table by the English and would give them the meaning of the English by reading the Japanese. The missionary was as we often say “dead in earnest” for the real thing and the result was that two or three men dropped out of the class, but the other members before three months had elapsed told the missionary to discard the English Bible entirely and teach them how to know that wonderful Christ, and he had the great joy of seeing one now and two another time, and so on, come to his study for personal interviews, not about “honest doubts,” Buddhism and other difficulties, but about how to be saved! They were led to Christ in the old-time way and they experienced the new birth and returned praising God. The worker was prepared of God to lead prepared souls to God.

These remarks, I admit, are not exactly in line with what you asked for. But as a result of some actual experience in Christian work and close observation of Christian work both in America as well as in Japan it is most evident that as we have in a way “rediscovered Christ” we need to rediscover his method of doing God’s work. From what I have seen of the drift of things in relation to Gospel preaching and Christian education, and getting people into the churches I believe that if the old reliable New Testament method of Christianizing the world was adopted and courageously carried out by a few workers that would prove a new method indeed to perhaps the majority of the present-day Christian workers. It might not become popular. It was not popular in Christ’s day. The world is different. It is polished. It appears marvellously nice! But at the heart man is just as evil and rotten as in those days and it takes the dynamite of God to bring about a grand break-up and revelation of the present condition in order that men and women may earnestly and sincerely seek God and be lifted into absolutely spiritual realms. What falls short of that is mockery!

Yours faithfully,

February 28, 1928

K. E. AURELL.

The Gospel and Social Questions

To the Editor of The Japan Christian Quarterly,

Dear Sir:

As one who has had a small part in presenting the Christian Gospel in industrial circles in England, I am naturally most happy to read among

the Findings to be presented at the Jerusalem meeting by the Japanese delegates that "the Church's first duty today is to really understand social questions." When, however, the report proceeds to summarize this duty in the "Censure of Materialistic thought, Censure of Atheistic Marxism, Expulsion of Mammonism, Prevention of Violence,"—all negatives—I get nervous of what those outside the Church will think.

It is becoming a platitude to say that the Church ought to add to all its more ordinary methods of propaganda a special witness in the form of assistance in solving the great industrial problems which arise in all countries in the world at this present time. But it is not always realized how fundamental this witness is, and what "to really understand social questions" implies.

Christianity is the revelation of Life and not a religion among many other religions. It claims to teach the way of the at-one-ment not merely of individual persons with God but also the way of at-one-ment of all people with each other and also of people with Nature. The Creator of Man, Society, and Nature is One God and His Will One Will.

It is, therefore, not enough to proclaim the "ideals" of human personality, brotherly love, etc., and to leave out of consideration altogether the effect which Nature is having all the time on human life. The Communist declares that the life of man is determined by his economic surroundings. The Christian answers that the life of man is determined by his love of the brethren. But the fight between Communist and Christian is absolutely unreal because both sides are emphasizing one side of truth and omitting the other. Both Brotherly Love and Economic Determinism are essential parts of the life we experience.

The Findings say that one of the tasks before the Church today is "to give to the restless social heart of our time authoritative ideals and objectives for human life"; but surely Christianity is not an affair of ideals at all? It is the revelation of Spiritual Power and Spiritual Law. Spirit is not the opposite of Matter, it is the true way to use matter. Men as they become spiritual do not enter another world in the sense that they leave this earth. They learn that God carries out his will through matter as he carried out His Revelation in the material body of our Blessed Lord. The question which the Communist must face is: "Presuming that economic determinism is true, who or what is it that determines?" The question which the Christian must face is: "Is the Holy Spirit a mere spiritual influence or does He use outward material things to teach men? If He uses matter for purposes of Sacrament, does He not also use matter for guiding life?"

It is the doctrine that "the earth is the Lord's" which needs to be restored to common thought. Every other part of creation except the human creation obeys with joy the will of its creator. Man has been given the responsibility of choice as to whether he will obey or not. But if he does not obey he will receive inevitably the results of disobedience. Nature reveals her laws to those who love her and will co-operate with her: she has her own method of punishing those who refuse to co-operate.

As with Nature, so with all other non-human Matter, God works His purpose out. Our modern experience of the internationalism of modern trade and industry, of swift transportation, and close intercommunication, is experience, surely, of the Will of God building up the scaffolding around the unity of Mankind. He opens the eyes of the blind to see the absolute interdependence of all nations and all classes within every nation, and the very close connection between Man and Matter on which he depends.

But close proximity will not of itself create brotherly love. On the contrary, unless spiritual power is sought and obtained, the result of closer proximity is more bitter competition. Nations compete with each other for essential raw products (e. g., oil) or for new markets (e. g., China). Capital and Labour compete for the control of the means of production or the rewards of their mutual service. The result is the trembling and fear which is so characteristic of modern politics and industry.

Christianity has to restore confidence by proclaiming the need of faith in God who is both the inspirer of brotherly love and the will behind what is called "economic law" or "economic determinism." The missionaries of such faith must be men and women who have realized not only that the command of God is that we love one another but also that by our co-operation in actual labour we are intended to assist Nature to glorify the Creator. "Let all the people praise Thee, God; yea, let all the people praise Thee. Then shall the earth bring forth her increase and God, even our own God, shall give us his blessing. God shall bless us and all the ends of the world shall fear Him."

F. E. MERCER.

Tokyo, March 15, 1928.

Book Reviews.

CHRIST AT THE ROUND TABLE. By the Rev. E. Stanley Jones. Hodder & Stoughton Ltd. 1928. (*Kyo-Bun-Kwan Yen* 2.75).

This book puts before its readers further developments of the work so forcefully described by the author in his earlier work, "The Christ of the Indian Road." At a large public meeting one of the influential members of the local committee on arrangements requested permission to arrange a small group meeting at which more deliberate and intimate discussion of religious questions could be had. From that as a beginning resulted a long series of small group meetings. The personnel of the groups was always largely non-Christian, and as worthily as possible representative of the numerous religious groups found in India. The purpose of the meetings was simply to share with one another the definite value, to each individual, of the religious faith which he held. Mr. Jones confesses that he was amazed at the earnestness with which all kept to this deep purpose and at the frankness with which each one told of his own personal experience. It is the summary of these so-called Round Table discussions which give this new book its peculiar interest.

In the author's opinion the Christian Church made its most daring venture in undertaking missionary work in India; for not only are the Indians the most religious and philosophical people in the world, but also they have ready at hand the weapons of modern knowledge and modern criticism with which to counter-attack if they will. In entering upon these Round Table conferences he felt especially that his faith would be open to attack, and that if there were a flaw anywhere in it these Round Table associates would be sure to find it. His confidence in His Saviour and his sincerity in desiring to arrive at the truth at any cost made him undertake the venture. He went still farther in his quest and spent days in the intimate fellowship of the outstanding Hindu religious teachers and their disciples, with the full intention of accepting whatever they could give him that excelled his Christian faith.

He gained much. He came to know and respect more deeply even than before the earnestness and the patience of these Indian seekers after God. But his greatest gain—and that greater in degree than he had dared expect—was the confirmation of his faith in Jesus Christ.

To speak briefly, first, on the negative side, he found that the most eminent of the Hindu thinkers, with the most absolute loyalty to their way of finding God, confessed sadly that in this day there are none who have found Him. Gandhi said in this connection: "The more I empty myself, the more I can discover God. The world is a well-ordered machine and we may discover God in obeying its laws; but no miracles are to be expected, and it may take ages." Turning then to the positive side, he

found that there was today a degree of understanding and appreciation and acceptance of Christ among these thinking classes of India that astonished him. With these two data he has reviewed his own faith, and always with the thought of how this faith may best be put before the Indian people to give to them here and now the knowledge of God which is truly their heart's desire; he states in the latter part of the volume the faith that is in him—now greatly strengthened by the experience of these conferences.

The future is Christ's. India will surely come to Christ. This is the conviction from which the author writes. The part to be played in the future by the Church and the nations now dominant in the world is far less clear. Both for the evidence provided as to the truth of the Christian Gospel, and for the searching examination of present conditions in Church and State, the book is well worth reading.

S. H. NICHOLS.

FINDINGS FOR THE JERUSALEM MEETING, 1928. *Prepared by the National Christian Council of Japan. Price 50 Sen.*

This is a pamphlet containing 69 pages. The distribution of subject-matter is as follows: "Foreword" by Dr. Axling, 6 pages; "The Christian Life and Message in Relation to Non-Christian Faiths," 7 pages; "The Relation between the Younger and Older Churches," 7 pages; "Religious Education," 12 pages; "The Christian Contribution to the Betterment of Race Relations," 5 pages; "Humanizing Industrial Relations," 8 pages; "The Rural Problem," 11 pages; "Unoccupied Fields," 8 pages; "Appendix," 5 pages (Excerpts from the Report of the Federation of Christian Missions).

So far as this printed report is concerned the subject of "Unoccupied Fields" and the opinions of the foreign missionary body are incidental matters. Nineteen pages are devoted to industrial and farm problems. But it would be easy to draw from this a false inference. A reviewer in *The Japan Advertiser* recently (March 4th) declared that the "tendency to associate Christianity with social reform is growing." And added the further remark that the "Church was in danger of making itself into a secular administration."

The Findings, which we are told, represent Japanese opinion, will not bear this out. For example, (1) in the points of "Superiority of Christianity," no special emphasis is placed upon social reform. In the "Strong Features of Japanese Churches," (2) though seven points are named, there is no reference to social reform. But under "Defects of the Japanese Churches" this is mentioned as one of three, namely, "wanting in a knowledge of actual social problems, such as politics, social welfare and economics—lacking in a social programme and without an objective for the solution of these problems." Then in the third place (3) in answer to the questions: "What vision and purpose as to the further evangelization and Christianization of Japan does the indigenous Church

have? What means does it possess and what plans is it making for the realization of this vision and purpose?"—five points are specified with no reference whatsoever to social reform. In the discussion (4) of industrial and farm problems, to which so many pages are given, it is made perfectly clear that the standpoint of the Church toward capital and labour is neutral: "Moreover," the report says, "rather than taking sides with either capitalism or labour it should deal impartially with both."

So while there is a discussion of social problems, and while there are numerous suggestions contained in the Findings pointing to greater social activity on the part of churches, yet the fundamental positions defined are such as would be formulated by any body of evangelical Christians in western countries.

Perhaps it should be added that the Findings contain many mutually conflicting statements. What we have said refers to main positions and attitudes.

On the whole, the Japanese Church, as it expresses itself in these Findings, is a conservative body. The distinction, for example, between humanitarianism and religion is not lost sight of, but is most clearly stated. There is little of that radicalism, to mention another point, which has afflicted the Church in China the last two years. Just a slight tendency is apparent to overreach and to lay claim to what clearly belongs to the proper jurisdiction of the "Older Churches." The conservative position of the Japanese Churches, once more, is exhibited in the Findings on the "Christian Life and Message in Relation to Non-Christian Faiths." There is no inclination among the Japanese Christians to effect a compromise such as vitiated Buddhist history in Japan, from its very fountain source.

This document is well worth reading. It will give one numerous points of contact with the Japanese Christian mind on the subjects discussed. The reader will find many "Findings" clearly expressed, and half-baked ideas not a few. But on the whole it is highly creditable. While carried to an International Missionary Conference, the Findings only in a qualified sense can be called "missionary." They are not instinct with evangelistic fervour. They fail to grasp the reality of the Christian opportunity.

S. H. WAINRIGHT.

THE WORLD-WIDE CALL. By the Rev. H. P. Thompson, M. A. 150 pp.
4/- S. C. M.

Two years have passed since the memorable presentation to the Church of England of the four "World Call" Reports prepared by her Missionary Council. A fifth, describing the needs of her Own People Overseas, has since appeared. It is with these five volumes that Mr. Thompson is primarily concerned. Before attempting a popular version

of their message he has gathered round him other sources of information which are acknowledged either in footnotes or by way of the bibliography at the end. He must certainly be congratulated on the condensation, without impoverishment, of so much that intelligent Christians in Great Britain ought to know about other races—and their own.

"The Call from the Far East" is divided into the chapters, dealing with Japan and China only. In the Japanese chapter, which leads the way, after the opening entitled "A New Renaissance" there is no trace of the attitude which even Bishop Knight's mission of enquiry has failed to discredit completely, namely that, as with modern soldiering, engineering, surgery, and so forth, so with religion, the Japanese have in the last sixty years mastered the content of Christianity and are now prepared to manufacture it themselves without further recourse to exponents from abroad.

Mr. Thompson holds steadily on his way without becoming either dull or superficial. He is well fortified with anecdotes and illustrations. Admirers of "Dick" Sheppard or Basil Mathews will perhaps find this writer disappointing. He does not rail at dignities nor revel in word-splashes. Put if the popular intelligence may still be reached without either of these implements of democracy, Mr. Thompson ought to get there.

It can scarcely be denied that the World Call Reports in their original form were on the stiff side. This was inevitable: and they must already be treated more as records or books of reference than as propaganda. It was the standpoint that mattered: the standpoint of the Missionary Church rather than or inclusive of the Missionary Society. To this standpoint Mr. Thompson faithfully adheres, though he hopes his book may find a sympathetic public outside his own communion. In the parishes at home its success will depend largely on the clergy: if they will only read it, commend it, and use it themselves, then your harassed Deputation should find at least an atmosphere in which the special message of his own experience can be pressed home without more ado.

E. G. BUCKNILL.

NEW LIFE'S DECISION (*Shinsei no hiyaku*), by Rev. W. H. Murray Walton, M.A. 64 pp. Price 20 sen. English translation 40 sen. Published by the Church Publishing Society, 24 Zaimoku Cho, Azabu, Tokyo.

There are many points in which the English and Japanese outlooks differ. Even in considering the same truth, the methods of explanation are different. Japanese often find it hard to follow English reasoning. But this book is one which we Japanese can read and understand without difficulty, even though the original MS was in English. The translation has been skilfully done, but at the back of the translation is the method of thought, and in this respect I must say that the author's mind resembles a Japanese.

The contents of the tract are set forth reasonably and in full accord with the facts of life. The argument is easy to follow; it is well arranged and fitted together; it possesses power and gives comfort. I can say without reserve that among booklets recently published it takes a high place.

Of course it will not make the same appeal to everybody. Men's temperaments differ. Some rely more on reason, others on emotion. These classes can again be subdivided. Nevertheless the book to a surprising degree meets the needs of those who are perplexed as to what path to take. It gives them a clear lead. In my evangelistic work I have often made use of the arguments it contains, and doubtless will do so in future, but in this book they are set forth with a greater incisiveness and consecutiveness of thought than I have been able to express.

J. S. MOTODA.

PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Blakeney, Kinjo Jo Gakko, Nagoya, by the 20th of March, June, September, and December, respectively. Contributors will greatly oblige by drafting items in the form now in use.

NEW ARRIVALS

BAYLIS. In March, Miss Enid Baylis, S.P.G., to Shoin Girls' School, Kobe.

LAMONT. In December, Miss Helen Lamont, A.B.C.F.M., as Secretary to the President of Kobe College, Kobe.

ARRIVALS

BAND. In February, Rev. and Mrs. E. Band and daughter, E.P.M., to Tainan, Formosa.

COVELL. In April, Mr. and Mrs. J. H. Covell, A.B.F., to Kanto College, Yokohama.

COX. In March, Miss Alice Cox, C.M.S., to Amagasaki.

DAWSON. In April, Miss E. Dawson, M.P., to Eiwa Girls' School, Yokohama.

HEASLETT. In March, Mrs. Heaslett, C.M.S., to Yokohama.

HEREFORD. In January, Rev. W. F. Hereford, D.D., P.N., to Hiroshima.

LANE. In March, Miss Lane, C.M.S., to Kure.

LEA. In March, Rt. Rev. Bishop and Mrs. Arthur Lea, C.M.S., to Fukuoka.

NEELY. In February, Miss C. J. Neely, P.E., to Kyoto.

NEWBURY. In April, Miss G. M. Newbury, A.B.F., to Shokei Girls' School, Sendai.

NOORDHOFF. In April, Miss J. Noordhoff, R.C.A., to Ferris Seminary, Yokohama.

PATTERSON. In March, Mr. and Mrs. G. S. Patterson, Y.M.C.A., to Omori, Tokyo.

SHAW. In January, Rev. and Mrs. R. D. M. Shaw, S.P.G., to Hiratsuka, Kanagawa Ken.

TETLOW. In February, Miss H. L. Tetlow, P. E., to Kanazawa.

WALNE. In April, Miss F. Walne, S.B.C., to Shimonoseki.

WILCOX. In April, Miss E. F. Wilcox, A.B.F., to Hinomoto Girls' School, Himeji.

DEPARTURES

ACOCK. In January, Miss A. A. Acock, A.B.F., of Himeji, on furlough.

ACOCK. In January, Miss W. M. Acock, A.B.F. of Soshin Girls' School, Kanagawa, on furlough.

BENNINGHOFF. In April, Mrs. H. B. Benninghoff, A.B.F., of Hoshien, Tokyo, on furlough.

BRIDLE. In April, Rev. G. A. Bridle, S.P.G., Chaplain at Kobe, retiring.

COLES. In April, Miss E. Coles, J.E.B., Garden Home, Nakano, Tokyo, on furlough.

CREWDSON. In April, Mr. and Mrs. I. D. Crewdson and children, U.S.M.S., Osaka, on medical advice.

DAUGHERTY. In November, 1927, Miss L. G. Daugherty, P.N., Tokyo, on furlough.

ERINGA. In April, Miss D. Eringa, R.C.A., Ferris Seminary, Yokohama, on furlough.

HARRISON. In February, Rev. E. R. Harrison, S.P.G., Chiba, on furlough.

KEEN. In April, Miss Keen, C.M.S., Poole Girls' School, Osaka, on furlough.

KENNION. In April, Miss O. Kennion, S.P.G., Shimonoseki, on furlough.

KRAFT. In February, Mr. and Mrs. Kraft and family, S.D.A., Tokyo, on furlough.

MACCAUSLAND. In December, 1927, Miss I. MacCausland, A.B.C.F.M., Kobe College, Kobe, for Mission business.

MACLEOD. In January, Rev. D. MacLeod, E.P.M., Tainan, Formosa, on furlough.

NASH. In April, Miss E. Nash, C.M.S., Matsue, on furlough.

NETTLETON. In May, Miss I. Nettleton, S.P.G., Shoin Girls' School, Kobe, on resignation.

NIELSON. In January, Rev. A. B. Nielson, E.P.M., Tainan, Formosa, on furlough.

PAWLEY. In April, Miss A. Pawley, Soshin Girls' School, Kanagawa, on furlough.

PICKARD-CAMBRIDGE. In April, Rev. and Mrs. C. O. Pickard-Cambridge, C.M.S., Yonago, on furlough.

RAWLINGS. In March, Rev. G. W. and Mrs. Rawlings, Momoyama Boys' School, Osaka, on furlough.

SINGLETON. In March, Mr. L. Singleton, E.P.M., Tainan, Formosa, on furlough.

SOAL. In February, Miss Soal, J.F.B., Maizuru, on furlough.

TER BORG. In March, Rev. and Mrs. J. Ter Borg, R.C.A., Kagoshima, on furlough.

TEUSLER. In March, Dr. R. Teusler, P.E., St. Luke's International Hospital, Tokyo, on Mission business.

CHANGES OF LOCATION

CLARKE. Rev. Dr. and Mrs. E. M. Clarke and family, P.N., from Osaka to 66 Gochome, Kami Tsutsui dori, Kobe.

MELINE. Miss A. Meline, A.B.F., from Sendai to Soshin Girls' School, Yokohama.

PRICE. Miss G. J. Price, C.M.S., from Tokyo to Poole Girls' School, Osaka.

SHEPHERD. Miss K. Shepherd. S.P.G., from Hiratsuka to Odawara Machi, Kanagawa Ken.

WILLIAMSON. Dr. and Mrs. N. F. Williamson, S.B.C., from Kumamoto to Seinan College, Nishijin Machi, Fukuoka.

ENGAGEMENTS

BUCHANAN—SHAFER. The engagement is announced between Rev. Dr. W. C. Buchanan, R.C.A., of Gifu and Miss B. J. Shafer, R.C.A., of Nagasaki. The wedding is expected to take place in May.

OSHIMO—EBINA. The engagement is announced between Mr. R. K. Oshimo, American Student-Professor in Doshisha University and Miss Ayako Ebina, daughter of the President of Doshisha University.

MARRIAGE

MORRIS—MORRIS. On March 12th., at All Saints' Church, Kobe, by the Rt. Rev. the Bishop in Kobe, Rev. W. R. Morris of the Higher School, Yamaguchi, to Mrs. Dorothy Morris.

GOLDEN WEDDING

CARY. Dr. and Mrs. Otis Cary A.B.C.F.M., celebrated their golden wedding on December 18th, 1927, at Bradford, Mass., U.S.A.

DEATHS

FYSON. At Sutton Valence, England, on January 30th., Rt. Rev. Bishop Fyson, D.D., C.M.S., formerly Bishop in Hokkaido, aged 72, (1874-1908).

MACNAIR. In Washington, D.C., U.S.A., on July 16, 1927, Mrs. T. M. MacNair, P.N. (1880-1928).

MOTODA. At Osaka, on April 16th, the Rt. Rev. J. S. Motoda, D.D., LL.D., Ph.D., First Bishop of Tokyo.

WINN. In Philadelphia, Pa., U.S.A., on January 17th, Rev. M. C. Winn, P.N. (1916-1928).

MISCELLANEOUS

BUCHANAN. Dr. H. Buchanan, formerly Professor of Economics at Keio University, is spending six months in Japan making special study of the economic conditions of the rural classes. He is staying with Mr. and Mrs. A. Jorgensen, of Tokyo.

MOULE. Rev. G. H. Moule, M.A., of the Central Theological College, Ikebukuro, Tokyo, has been appointed Secretary of the Japan Mission of the C.M.S.

NEWELL. On January 2nd., the newly built house occupied by Dr. and Mrs. H. B. Newell, A.B.C.F.M., was totally destroyed by fire, together with all Dr. Newell's personal effects.

WALTON. Rev. W. H. Murray Walton, C.M.S., will be leaving on short furlough in May. Rev. E. T. Iglehart, D.D., Aoyama Gakuin, Tokyo, will be responsible for the next issue of The Japan Christian Quarterly.

New Books and Re-Arrivals

Sketches of Jewish Social Life in the days of Christ. Dr. Edersheim.....	¥3.30
Early Church History , a sketch of its first four centuries	1.95
Christ of the Indian Road , Stanley Jones.....	1.95
Christ at the Round Table , Stanley Jones.....	2.75
Buddhism and its place in the mental life of Mankind , Dr. Paul Dahlke.....	5.75
What Can a Man Believe , Bruce Barton.....	1.95
Jesus of Nazareth , George A. Barton.....	3.85
The Modern Religious Situation , Kiek.....	2.75
Bible Lands To-day , William T. Ellis.....	6.60
The Story of St. Paul's Life and Letters , by J. Paterson Smyth	1.95
Christ in the world of To-day , a record of the Church Congress in the U.S. on its 53rd an- niversary. Intro. by Charles Lewis Slattery..	5.50
The First Age of Christianity , Ernest F. Scott....	3.50
Conscience and its Problems , Kenneth E. Kirk....	8.80
A Pilgrimage to Palestine , Fosdick.....	5.50
Henry Ward Beecher , an American portrait, by Paxton Hibben	11.00
The Gospel for Asia , Kenneth Saunders.....	5.50
The Four Gospels , a study in Origins by Canon B. H. Streeter	7.70
Man and the Supernatural , Evelyn Underhill.....	4.40

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